



KRISHNAMURTI

Carlo SUARES

1933

LES ÉDITIONS ADYAR

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Translated from french

सत्यमेव जयते

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LES ÉDITIONS ADYAR
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*Quotations marked * are to be found at the end of the book.*



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FOREWORD TO THE ENGLISH EDITION

ORTHODOXY is always a dire calamity. The success which this book has had in various countries, a success which I had not expected, compels me to declare it heretical, even if it is, as I believe it to be, objective.

By that I mean that Krishnamurti is not in any way bound by this book, and that I do not wish to be bound by it either. The book must stand on its own merits, as if it were anonymous. Let each one think of it as he pleases and draw his own conclusions.

Some may think that I have insisted too much on certain aspects of human liberation, and not enough on others. Some will accuse me of drawing Krishnamurti to the right, others of drawing him to the left. All such opinions are absurd. Liberation, individual as well as social, must go as far as possible. It is limitless. It implies a complete overthrow of everything.

Therefore I find myself in disagreement with this book only to the extent to which my expression is not adequate to its object. And it is to that extent alone that a reader, over-anxious to draw conclusions, may find in it an interpretation, a colouring of Krishnamurti's thought.

For a sympathetic reader, there is always an adjustment to be made between different ways

of expression, but there are no boundaries to be established, either round one thought or another. These boundaries would be orthodoxy and I have already said that there must not be any such thing. But I am inclined to say that there are as many heresies of reality as there are individuals trying to express it in words.

C. S.



I

THE MESSAGE

At first, the message of Krishnamurti was a simple and direct call to a "liberated life", a call of love, appealing to love. It was the song of a man freed from his bonds, calling to the life impersonal, infinite. Today Krishnamurti, condensing his thought, carries it to the very root of consciousness. His message, at present, is an answer to the questions which arise concerning the function of consciousness: its function, he says, is to destroy the illusion of the "I", to liberate man from all self-consciousness. Thus Krishnamurti explains the fundamental contradictions of all civilisations: they are built upon the illusion of the "I". Because man is separate in his consciousness, because he believes in the reality of his "I", he creates conflicts, divisions, suffering. Ignorance is nothing but self-consciousness. Out of it springs fear, and out of fear, religions, authority, established morals, spiritual and material exploitation, castes, classes, national boundaries.

It is from all these that we must be free. The essence of Krishnamurti's message can be found in this sentence: *man must liberate himself*. Krishnamurti always comes back to that funda-

mental idea. The "I", although it is a fact, is an illusion. The whole human problem consists in freeing man from this illusion. But for those who are caught in it, the mere idea of that liberation from self-consciousness seems as fantastic as the story of the man who became invisible. A being who is not yet self-conscious would be incapable of understanding any idea concerning self-consciousness, so likewise a man who is immersed in the illusion of the "I am" cannot even conceive of a state in which man is no more an "I". In prehistoric times, the individual "I" of man had not detached itself as yet from the group-consciousness of the clan. It had not yet asserted "I am I". Therefore, the whole social order was based on group-consciousness. The historical era is the era of the assertion of the reality of the "I". All civilisations are based on this illusion. Today, human nature must take another step. Consciousness, by transcending the stage of individual consciousness must free itself (as one wakes from a dream) from the "I" and its creations, that is, from the entire set of past values.

The passage from group-consciousness to individual consciousness was accomplished by means of gigantic revolutions, the memory of which is symbolised by the war of the Gods against the Titans, so likewise the convulsions of the present-day world are indications of the passage from self-consciousness to consciousness

freed from the self, which is humanity in its purest form, man in the true sense of the word. And this release of consciousness means war between Man and the Gods. The tremendous crisis of our civilisation is one of the aspects of the crisis in Man, of this change in the conditions of human nature, which Nature is endeavouring to bring about. The wars and revolutions which we are witnessing, and those, yet more dreadful, which are still to come, are an attempt to dispel the centuries-old nightmare, in which man, isolated in the "I", has searched in vain to discover the essence of his being, and the meaning and purpose of life. This period is dreadful, because dreadful in its terror becomes the "I", hunted and caught in the trap of its inner contradiction, as well as in the contradiction of all its creations. The "I" has risen in countless numbers, trying to crush in blood the life springing up from all sides.

The "I", that illusion, does not want to be destroyed. It clings to its dream, to its religions, to its hierarchical universe, to its heroic and moral ideals, to all the affirmations of its egoism, to all which can foster its inhuman affirmation.

In very simple terms, Krishnamurti, whose calm and clear thought is born of love, tears away the veil of unconsciousness.



Krishnamurti's message as it appears today, is clear, simple, precise :

There is an unconditioned, absolute Truth, which is Life itself. This living Truth is dynamic, positive, moving, it is the eternal Now, the Present which never ceases to renew itself, to be born of itself every instant.

The present is in all things. All is real. But in this real world, men attribute illusory values to things, because, instead of perceiving the present moment, they place between the Now and themselves, as they would a background, their illusory "I", with its innumerable creations. Their individual consciousness is made up only of acquisitions, of the past. The "I" can be made of nothing else but the past, therefore it cannot enter the Present, which is the only Eternity. That which it calls its future is merely, in its imagination, a projection of its past. The ego has no future.

The state of Knowledge is a state in which man has freed himself from his past, which is self-consciousness. However paradoxical it may seem at first, such a state is the only one which is natural to man, really worthy of that name. Everything that belongs to the "I" is as yet sub-human. When man is free from his "I", he has released his faculties of mind and of emotion. They are blended now into pure ac-

tion, *which is an impersonal adaptation to the Present, and that action is both love and reason; it is intuition.* "Illumination is the discovery of the true value of all things."



Such is, in its simplicity, the essence of the message. Krishnamurti has lived it, he is living it constantly. Those who know him are able to affirm that this man is completely free from self. In him, the personality, the entity, is no more. Because of that he becomes unfathomable. It is not a question of imagining here a character which does not exist, but of presenting a message. This message, if it is studied merely from the outside, will not be understood, but if we try to live it, it is created anew within ourselves, and will destroy within us the totality of our past. It brings all the past, which is like a dream, into the present which is an awakening. It gathers into one focus, smaller than a pin point, the whole of all the age-old searchings of man regarding his essence, and the essence of the Universe.

From the social point of view, as well as from the point of view of the individual, this message is complete in itself. It gives the fundamental value of a civilisation become human at last. *The function of real civilisation is to allow man to develop himself freely, and to free himself of the sense of self* *. Our civilisation, based

on the illusion of the "I", claims to develop the individual. But the individual can develop truly only by being free from all sense of self. The self being imperfect, will never become perfect. Its innumerable acquisitions, material and spiritual, give to it the illusion of progress, but the self, which is the past, will never progress towards the Present. Far from travelling towards Eternity, the self is on the contrary constantly fighting the Present, the Eternity which dwells within it. It suffers because it resists the Eternal. If, on the contrary, the "I" would cease to resist, if it submitted to its inner life, it would release in itself an explosive power, which would shatter it to pieces.

Like a shell, the self contains an impersonal life, which must break that shell before it can be born.

But all civilisations which are based on the reality of the self, are endeavouring to keep their shells unbroken, thus thwarting the impersonal life which aspires to be born. Hence their contradictions. Far from being a spark of life, the self is opposed to Life. It disguises its selfish struggle, it hides it: that which it calls beauty, truth, kindness, morals, religion, charity, ideal, faith, virtue, progress, love, all that to which it prays, all that toward which it yearns, are nothing but its selfish desire to persist, to possess, to expand.

Krishnamurti points out that all these are

illusions set up by the self struggling against the Eternal, he does not accept a single value, in whatever civilisation, which lends itself to the desire of the self to feel itself real. In other words, Krishnamurti rejects, with all other beliefs, the belief in a Cosmic Self, in a universal self-consciousness, in a finality. These concepts are merely a subtle way in which the "I" tries to prove to itself its illusory reality. As for all forms of ideal to which the "I" clings, these are in reality only a means of self-defence : *You create an ideal when you are afraid of your own selfishness*, says Krishnamurti.

All civilisations are based on the exploitation of man by man. Material exploitation, spiritual exploitation : these are two aspects of the same assertion, "I am I". When the self longs for protection, for salvation, it creates the exploiter, the material as well as the spiritual exploiter, hierarchies, authority. The "I" is at once that which creates suffering and which bears it. Thus we see how closely interrelated, in the thought of Krishnamurti, are the individual problem and the social problem, to the very point where they blend, where they cannot be dissociated.

But if the cause of exploitation is the "I", will it ever be possible to uproot it? Is it not a utopian remedy? If the "I" is the cause of suffering, will men ever cease to suffer? Is it reasonable to say to men, whose whole life is

based on the feeling they have of the reality of their self, that all which belongs to the consciousness of this self is unreal? Even if we admit that Krishnamurti has freed himself entirely of his self (which, for almost everyone, seems as fantastic as the story of the man who has lost his shadow), if we admit that his liberation is possible, can others also hope to attain it? Does a way exist which will lead us from the state of separateness in which dwells self-consciousness, to the state of liberation?

The way to completeness lies through full self-consciousness. There must be the total cessation of the self, freedom from egoism, because the ego is the seat of self-consciousness; and so long as the ego, personality, individuality — to me all three are the same — exists, there is no possibility of the realisation of that ecstasy. So long as you are unconscious, that is, irresponsible, there cannot be the realisation of completeness. That completeness comes only through the responsibility which is full self-consciousness, and through the flame of that self-consciousness lies completeness. Therefore you must become fully conscious of all your actions, thoughts and feelings, and not destroy them, not force them towards an ideal nor suffocate them because of an authority. There can be no authority in the realm of full self-consciousness. No one can tell you whether you are conscious or unconscious except yourself. You

yourself must become responsible for yourself, and in that full responsibility lies the ecstasy of completeness. When the flame of self-consciousness is realised you have become fully responsible to yourself, and then begins the total dissipation, disappearance, of personality, ego, individuality; that is the beginning of the ecstasy which is completeness. I maintain that through the complete cessation of ego-consciousness which is the centre of virtues, qualities, strife and divisions, lies completeness, and the ultimate Reality can be achieved by anyone who is truly seeking.*

Thus, it is self-consciousness, which, if developed to the extreme, in the end destroys the self. We are far from metaphysics and yogas. The whole metaphysical myth is based on the sublimation of the self. But even a sublime self is still only a self, therefore a limitation. For Krishnamurti, it is not a question of conquering a truth, nor of training intellectually, nor of understanding a doctrine, but *on the contrary*, of becoming fully responsible for one's actions, thoughts, feelings. The self is made up of nothing but acquisitions, unconsciousness. It must learn to destroy itself. All that which men have set up as "truth" is opposed to this liberation, for these "truths" promise to the self a future. Hence they are simply manifestations of the unconscious, dream symbols that protect its sleep.

The way to liberation, indicated by Krishnamurti, is to develop fully self-consciousness. But when full self-consciousness has been realised it ceases to exist : although the self is a fact, one discovers that it was merely an illusion.

So the man who is wholly liberated is free from all unconsciousness, of all subconsciousness, as well as of all individual consciousness. At that moment he ceases to exist as an entity. He becomes the Present in action.

But, one may ask, does not this state belong to pure fantasy. Even if we admit that one could strive towards this state (for the objection will always be made that if a man has really lost his self, nothing will remain), is not Krishnamurti's position most paradoxical when he asserts, in opposition to all, that this state is the only human one, whereas he seems to be the only one to know it in its fullness?

Those who have met Krishnamurti and heard him speak, cannot doubt his sincerity, his extreme simplicity. Those who came prepared to judge him most harshly have had to admit his good faith. On the other hand, this man, carrying a message which up till now, for hundreds of thousands of listeners, seems well-nigh incomprehensible (for everyone takes of it what he wants, interprets it in his own way, gives to it a particular meaning, while refusing to accept it wholly to its extreme consequence,

or to reject it completely), this man who is opposed to everything that one conceives, this bewildering, indefinable man, is at the same time the most accessible, the least alien that could be imagined. He is the comrade, the watchful friend, always on the alert. Nothing escapes him, not a shade, not an expression. Words, with him, become almost useless : one feels that he has understood you, anticipated you, forestalled you. When meeting you after some absence, he knows at first glance the spiritual distance you have travelled, he has guessed it. But it is possible to ignore his watchfulness : he interferes only if you care to have him do so. But then, all at once, you become the centre of his universe. Nothing else exists for him except this human being, whom he endeavours, with an indescribable intensity, to bring back to his essence. The answer never belongs to Krishnamurti. It is the answer which one was not able to give to one's self. His love, which is but intelligence, his intelligence which is but love, have induced the person who appealed to him, to answer himself.

Let us not be misunderstood. This love does not go out to the character standing there, to the self which looks for a particular token of affection. For all the selves anxiously wishing to be preferred to others, Krishnamurti is horribly deceptive. The man whose love those selves have tried to capture, whose message

they have striven to understand, vanishes and disappears behind the walls of their limitations.

The man and his message are alike. Both are at the same time present and absent. Very simply present, and absent in an indescribable manner, but which is well known to those who have tried to achieve the mad adventure of their liberation. This absence is precisely the absence of self, within the bounds of which everyone else is on the contrary firmly established.

What is the nature of this absence, which yet is a presence? For the thousands of people who have come near him, it is obvious that Krishnamurti is astonishingly *human*. Human in the simplest and most immediate sense. Thousands of people have the feeling that Krishnamurti is their most intimate friend, the one who loves them best, who understands them best. Therefore, every one of them feels entitled to believe that he shares with him some special affinities. Krishnamurti, as *understood* by X... or by Y... is always, invariably, a pure and simple emanation of X... or Y..., who ascribe to him their own ideas and opinions. Two people who, together, are talking with him, have both entirely different conceptions of his "ideas" and his "opinions". The more one feels him accessible, the more he becomes universal.

So then, Krishnamurti is his own message.

In his presence, words become of secondary importance. One never understands him so well as when one does not stop at his words, but tries on the contrary to grasp him *through* them. He is, therefore, himself, the positive answer to questions asked about the reality of his message. Yet it is necessary to examine his message carefully, to analyse it, and to see if it has a balance of its own, independently of the man who brings it. Such a survey is necessary, and one must do it at once, for great events might be very near which will attempt to stifle the calls of the human. It might be that circumstances soon will not allow our attention to be focussed on these essential problems, but will throw people into other battles, into blind conflicts.

And this would be a great pity. Nothing can be built without foundations. The foundations of a truly human creation must be based on the human. We call human a blending of all human faculties, freed from all self-consciousness. Here it is necessary to indicate Krishnamurti's position, in the discussion which divides philosophers into spiritualists and materialists. The ones deduct from their empirical points of view that ideas lead the world; others, afraid of not being materialistic enough, believe that they can solve certain problems by ignoring them. Krishnamurti who is not a philosopher, but a man who has freed himself from his self,

mentions psychology now and then only to point out the unreality of the self. It is a position which, if it were better understood, and if one attempted to test it, would not fail to bring in the field of thought, a powerful tool with which one could fundamentally change the world.

Here is the position, in a few pages, which is the starting point of Krishnamurti's message. We shall find in them, not a development, but a few essential and brief indications, the value of which will be to suggest ways of research for those who are anxious to explore themselves and to explore at the same time the value of a civilisation in which they no longer care to be involved.

To understand the cause and the subject of the suffering let us find out what is the "I". This body of mine has its sensations of hearing, seeing, smelling, tasting, and feeling. This group we shall call sensation. Then there is perception, the power to create images, imagination. There is the mind which thinks, and there is consciousness. I am dividing them for convenience, not to create a new system. All these : body, sensation, perception, thought, consciousness, go to create the "I" which creates them, not the "I" which thinks, which feels, which perceives, which is conscious. The "I" begins to acquire, grasp, hold, and through this grasping, holding, self-consciousness is created. Thus all self-consciousness is acquisition.

The "I" does not exist by itself, it exists only through sensation. To me there is no "I"; it is but sensation, body, perception, thought, consciousness, that create the "I"; and because it must live in separateness (1), that "I" must acquire, must possess. So consciousness, that "I", must hold, must grasp, must acquire, and in opposition to that, death seems like annihilation. Now this acquiring, grasping "I", thinks that through these accumulations it will acquire happiness, completeness. Through that desire of acquisition it sets up the idea of continuity and the fear of annihilation. So the "I" is created in the mind, the "I" does not exist by itself. For its well-being, for its maintenance of separateness, it demands the standardization of thought, with all its implications, and evades all changes. Then there is the standardisation of morality, laws framed to check the "I" from becoming too greedy in acquisition, and from this arises fear, the fear of that independent thought which leads man to become his own law.

Naturally, from all this, there is the emphasis on individuality in the wrong place; that is, you think that because the individual is separate and the quality of individuality is acquisition, you should emphasise that quality of acquisition

(1) This state of loneliness of the human "I", which considers itself an entity: "I am I".

in work. You think that through work the individual will gain more and more for himself and become more possessive in qualities, friendships and objects. The emphasis is laid on the gain to the individual through work. Work must be collective, not individualistic. There must be planning of cooperative work for the whole and not for the individual alone. We must plan together for the whole of mankind, and in that there cannot be separation into countries, nationalities, peoples (1).

On the other hand, there is the individual who must free himself, through his own effort, from his "I", self-consciousness. For that there can be no authority — though there must be an authority in work. Authority must be in the right sphere and not in the wrong sphere as it is at present (2). You have spiritual au-

(1) Still less into caste distinctions or distinctions into social classes. Krishnamurti never ceases to stand up vehemently against such sub-human distinctions.

(2) When Krishnamurti says that "work must be collective", and that "we ought to make plans of work for the whole of mankind", it is to be well understood once and for all that, according to him, this collective work must be done for the benefit of the collectivity and that if "we" ought to make plans, it is not as an imaginary elite, but on the contrary because "we" constitute the mass. Therefore it is not a question for the few to decide what the masses are to do, and the way in which they will do it, but on the contrary it is for the masses to organise the general production of the globe and to distribute it. So, in this work which has been rendered collective, there can be no-authority other than a technical one, and this authority, based on a simple working convenience will be just the opposite to a hierarchical authority falling

thority, that is, you follow someone, a saviour, a guru. There cannot be authority towards the freedom of self-consciousness, because Truth is purely an individual perception, and in that perception you must become a law to yourself and cannot follow another.

Because of the false emphasis on individuality, there is the idea either of annihilation or of continuity. The mind is all the time occupied with the "I"; whether "I" shall always exist, whether "I" have enough possessions, power, glory, comfort—all the time grasping, acquiring, growing, and this kind of growth is entirely based on sensation. The "I" exists in that consciousness which depends on sensation, so the mind is occupied with all these longings; and you imagine that the more you acquire, the happier you will be. Examine your systems of life and you will see that everything is based on this. While you are caught up in this division of "yours" and of "mine", there are many ways of deceiving yourself. But when the mind is free of the "I", it can begin to renew itself, to recreate itself.

I repeat that the beginning of knowledge is

from above on to the masses. It will be conferred by the masses and directed by them. In fact, this authority will have no other function than to cater to the material needs of the masses, needs which humanity in its entirety must define and satisfy, by giving to social institutions their true values, which will be purely and simply values of convenience for the whole of mankind, within a classless society.

(C. S.)

to know that the cause and the subject of suffering is the "I". When you no longer look at the life from the point of view of the "I", there are no opposites, no acquiring or losing, destroying or building, continuing or annihilating, possessing or renouncing, detachment or attachment.

The mind must be free, but the way to liberate the self-consciousness of the "I" is not by making the mind forget the "I" by interesting it with something else — then you begin to meditate, you have authority, works, service. Not that you should not serve; but when your mind is free from self-consciousness you will serve and help naturally, with grace and effectiveness.

True understanding is the freedom from self-consciousness. Do not think that you are going to realise the ultimate freedom from self-consciousness without first going through the flame of self-consciousness. It is through suffering, through pain, through pleasure, through becoming responsible for yourself that you understand the ultimate Reality which is the freedom of consciousness, freedom of responsibility. Then there is absolute effacement of the "I" as an individual; there is only completeness, and the completeness is ever existent, permanent, not in time but in itself. You must free the mind from all attachment. You cannot free it by taking refuge in the opposite. In your search to be

complete, detachment comes naturally, not in your artificial fight against attachment. Detachment is not indifference. It is but the beginning of the knowledge of self-consciousness.

It is the "I" which divides life. The mind, in its self-consciousness, in its separateness, divides life. You cannot kill feeling in order to liberate the mind. If you are seeking completeness — not completeness in opposition to incompleteness, but completeness that is in itself its own eternity — there comes the cessation of the opposites. The mind is no longer occupied with time as progress towards Reality, towards that completeness.

When the mind is free from all sense of attainment, of progress, of opposite or of sensation, there is then the beginning of true solitude. Not the solitude in opposition to the many; true solitude knows no loneliness. In that solitude there comes tranquility. Though still reflecting, still examining, still choosing, there is harmony. The mind must be swift as ever-running water that cannot stagnate. When the mind is so liberated there is harmony, and through that harmony comes the full realisation of that completeness in which there is neither birth nor death, neither annihilation nor continuity. Being complete, it is no longer subject to time.*

Individual consciousness must be liberated. This sentence recurs insistently. But it is in-

definite. Sometimes it is man who must free himself from self-consciousness, sometimes it is the consciousness which must free itself from the "I", sometimes it is the individual consciousness of the "I" which must be liberated. We shall see later on, that, just as for Krishnamurti the words ego, personality, individuality, are all one and the same thing, so the self is at the same time the "I", the self, the monad and all which relates to consciousness of self, and, likewise, liberation is at the same time liberation from the "I", from the sense of self, and from consciousness itself. This extreme fluidity, irritating to a philosopher who wants all the words which are used to be clearly defined and not confused, is perhaps that to which Krishnamurti clings most deliberately. He invents sets of interchangeable words, because he has to explain something which goes beyond the meaning of each one of these words.

Words can become but a cage and, if you desire to gather the significance of what I say, you must look through the illusion of words. It is very difficult for me to convey in words what I want to describe, so I use different sets of words, different sets of phrases, which may appear as contradictory; but if you examine them closely, you will see that they all have a bearing on the fundamental Reality. My difficulty is how to present that fundamental Reality and keep it clear, not to cover it up with

words. But words do create these misunderstandings, therefore I seem to contradict myself, to deny, to assert.....

You are apt, perhaps naturally, to pick out one phrase from what I say and concentrate on that, instead of trying to understand the significance of the whole. Take, for example, what I said of "detachment". By that I do not mean the opposite of "attachment". I do not look at life as opposites. I do not say that I must be detached or attached, but in trying to discover what is Truth I arrive at a state of mind in which there are no opposites.*

Thus his vaporous dialectic is deliberate, and so much the worse for the super-logical minds who are not pliable enough to accept those adjustments. It is not a question here of understanding a doctrine, but of understanding oneself, without following any known road, not even Krishnamurti's. Thus, the listener or the reader is at every moment compelled to make the effort which will enable him to understand. At no time is he given the impression that he is led by the hand. No one leads him. There is no chance of his being caught in a series of passive acceptances, to which, against his will, he will have to surrender in the end. On the contrary : as soon as one grasps the form of the sentence, one loses the reality of its content, as soon as one grasps its reality, the words vanish.

The reason for such a strange phenomenon is as simple as Krishnamurti's message is simple. For the one who has not experienced, lived the liberation of the self, these words have no meaning. For the one who has lived it, words have no great importance any more. Is there no way out of this difficulty? And this fundamental Reality of which Krishnamurti speaks, which can only be known by losing the self, is it not merely a myth?

It is not a myth, because it bears real fruit. This Reality appears armed with its closely related individual and social values, and these values will bring the individual to the full expansion of his faculties, while he will be organising a society on a basis where there will be no contradiction any longer.

And, after all, now that we have reached chaos, would it be so surprising that out of it should spring forth a new conception of what is human?

Usually, in order to understand a new idea, one links it to previously held ideas. But here, it is not a question of ideas, but of a new human state, a state different from all that we know. To understand, is to enter this state. Krishnamurti's message shows us that this state exists, and it can urge us to discover it for ourselves.

II

THE HUMAN

THE essential Reality of which Krishnamurti speaks, which alone can give knowledge and happiness to man, this Truth which is the Present, and which man cannot perceive because his consciousness is imprisoned in the self, this Absolute, — man can and must realise in himself, but he can only do it by destroying that which, for thousands of years, he has imagined to be his own essence, his "I".

We have seen that this abandoning of self-consciousness leads to a particular state, and this state — in which Krishnamurti claims to be, and in which he evidently is, if we are to judge by his behaviour — creates new individual and social values, the few aspects of which, as shown above, indicate already innumerable starting points. Thus, it will be by its consequences that this state will prove to us its reality and will answer all questions concerning its authenticity.

But this is not enough. Even if we consider it from an objective point of view, Krishnamurti's message must be coordinate. We are ready to submit ourselves to its particular form

of expression, but in turn, it will have to be organic and free from paradox.

But Krishnamurti's message is based on an affirmation which seems paradoxical. We can already see that a well-directed effort would make us understand the possibility of liberation, and perhaps even give us a taste of this liberation. But the point which up till now remains obscure, is the tremendous insistence with which Krishnamurti claims that this liberation, in which it is already difficult to believe, is within the reach of everyone, and that it is the only natural and normal state of man : man, he says, in the real sense of the word, is a being without an ego.

This affirmation is contrary to all evidence, except perhaps this one : Krishnamurti is the simplest and the most *natural* man one has ever met. Next to him, all other men one usually sees are playing parts, consciously or unconsciously. And, as a matter of fact, merely by belonging to a group, whatever it may be, and sharing its ideas, opinions, beliefs, attitudes and gestures, one is not fully and naturally oneself in one's individual uniqueness. All the people one meets are stamped with a gregarious conformism of some kind, conformism of caste, of class, of confession, of race, of nation or of family. Besides, people whom one calls "natural" are merely in a state of "nature", which is unconsciousness, therefore conformism ignor-

ant of itself. To disprove Krishnamurti's contention, one must assert that the natural state in which men find themselves is a state in which no individual is natural. In other words, one can say that in their natural state, men cannot free themselves of their unconscious, and if by chance a man succeeds in doing it, he becomes an exception among all other men, although becoming the only man who is truly natural, because he is truly simple and authentic.

But this is not all. For even if it were possible to imagine that the natural state of men ought to be, — although it is not — this state in which they cease to be characters in a play, is it not too much to go beyond that and assert that the real man has no ego? One might, strictly speaking, call *natural* this limited state in which Krishnamurti claims to be, but the clearest evidence shows that this state is certainly not *normal*, as he would like to have us believe.

This objection is made to him by all those who come near him, even those who are closest to him, those who have known him for many years :

“ You speak of an impossible thing, and yet you say it is attainable by all. You deny the evidence. You can readily see that you are alone of your kind. Even if we admit that what you say is true, that we should some day perhaps, reach this state, you strain your thought

in the most obvious way, your words must be reaching beyond your thought when you insist in calling *normal* in disregard to the whole population of the globe, that which, judged by the most elementary common sense, is manifestly the most abnormal state man can conceive."

To that contention, he never ceases to answer that everyone can fully attain this *normal* state, whatever the degree of evolution, mental, emotional, etc.

In other words, he claims there is no distance between any human being and his essence, whereas everyone insists in saying that some distance always exists. Time, evolution, intellectual or moral acquisitions, work, and above all, prayer and faith, will never bring us nearer to the Present, which is life, Truth. This, strictly speaking, one can understand. But, is it reasonable to say that the only *normal* state is that attainment for which men have searched for so many thousands of years? Is it reasonable to say that all those who have not attained it are abnormal and unhealthy?

Yet, that is just what Krishnamurti means. And if we want to understand his message, we must analyse it in the totality of its affirmation, carried to the furthest point of its paradox. Analyse it when he asserts that "*every liberated man reaches Truth, as Christ or Buddha did*"; when he asserts that "*this achievement, this*

*accomplishment is not only for a few chosen initiates or supermen", but that "it can be reached by everyone"; when he asserts that "men must free themselves completely of the "I" and liberate themselves from the great illusion of separateness which thwarts their true humanity" *.*

If we want to understand Krishnamurti we must begin by admitting that he knows what he is talking about, and that when he thus defines man, the normal man, the man who at last has become a man, he means exactly what he says and no less. We must stop believing that he is exaggerating because of his desire that we should make the effort, as one would encourage someone to start on a difficult voyage by showing him that after all it is natural to succeed.

Among those who have most studied his message, there are many who think that Krishnamurti is compelled to make such assertions by the very nature of his teaching. If he said that this state of which he speaks was abnormal, he would at once be creating schools for an elite, and the mere idea of anything exclusive is obnoxious to him, because those who think that they belong to an elite, or have some chosen place in a hierarchy, or some authority over the minds of people, can only base such a belief on the illusion of the self, which is exactly that against which Krishnamurti is struggling. For

this reason, one may believe that Krishnamurti must use the only method which is not opposed to his message, i. e., pretend that what he says is meant for all, or else contradict himself. His listeners know better!..... They have understood the trick!.....

They have understood nothing. For if Krishnamurti made use of but a single word with the purpose of emphasising his thought, were it only in the slightest degree, he would be a mere impostor.

It is thus that we try to reject, to neutralise his message by making it out to be an inaccessible ideal. We relegate it to the realm of the impossible. It is far easier, in truth, to admire Krishnamurti greatly, to put him on a pedestal, to set him completely aside from the rest of humanity, than to consider earnestly that he may be right, by trying to liberate oneself. We are willing to accept his message, but not the possibility of its success. In spite of his vehement insistence, we continue to imagine this possibility in some utopian future, or else, we fall into the opposite error. In Krishnamurti's wake, innumerable "liberated men" have appeared, who, by their egocentric assertions, can fool no one. The beginning of wisdom, in this matter, is to ignore serenely our own position in relation to the liberation of which Krishnamurti speaks, as well as the position of others. It is only when we cease all comparisons, in

relation to him as well as in relation to others, that we begin to examine dispassionately what he says.

If we examine, not only what he says, but the questions put to him, and the very characteristic way in which he answers them, we can always see, on his side, a reality, always present in its paradoxal totality, which proves to us that all which is manifestly normal (concerning the self) is abnormal, and that all which is more than abnormal, impossible, is the only normal thing in existence; on the other hand, we see that the questioner perceives this reality through his self. So at once, the self splits up this reality into opposites, for, being itself merely a contradiction, it can only consider things by opposites : good and evil, matter and spirit, etc. The questioner is twisting the question when he considers as real this distortion and Krishnamurti, ceaselessly, brings it back within his own reality, the presence of which is unexplainably absent because it is a synthesis, where no oppositions remain.

Because Krishnamurti is always on the alert, aware, quick, moving, concentrated on the present with indescribable intensity, he is never there, at any time, as a self, and that apparent impossibility is the best proof of his admirable humanity. So likewise, when one examines his message and experiences it, that which seemed at first the most insane paradox becomes, on

the contrary, a reality. Instead of avoiding the difficulty, instead of trying first of all to agree with Krishnamurti on secondary points of little importance, it is far more useful for us to face at once that which, in his message, seems to us the most difficult to admit, and especially to be careful not to lessen the difficulty, under the pretence that Krishnamurti is exaggerating.

Let us then imagine an extremely primitive era, when man was still gregarious and had not yet been awakened to self-consciousness. Such a state, similar to that of a child, certainly was, for thousands of years, the natural and normal state of clan-men, whose psychological life had not yet condensed itself, had not gathered itself into centres of isolated consciousness, but was floating, so to speak, in a collective idea of the "I". These were the totemic eras. Those men could, in no way, have the sense of the self within the affirmation "I am I".

Such a state is the easier for us to conceive because each child experiences it. If one asks a child any kind of question concerning the reality of his self and of individual consciousness, he does not even understand what we are talking about. When the child emerges from that state where he is not yet a self into the state where he realises that he is a self, there occurs sometimes a most intense psychological shock. Thus the great German romanticist Jean-Paul noted in his diary that one day, when he

was a small child, the idea, as a thunder-bolt from the sky, was suddenly born in him : " I am I " ; and that realisation gave him a shock and an emotion of indescribable intensity. He never forgot this birth of self-consciousness. That moment remained with him all through his life, like an extraordinary revelation, and was indeed an extraordinary revelation, which never ceased to recreate him in his being, and to inspire him in all his works.

Let us then imagine a humanity which has never yet felt the revelation of the " I am I ", and let us imagine that in the midst of such human masses, still in a pre-individualised psychological state, this revelation begins to occur in one individual. This man would assert that the natural and normal state of mankind is to possess a self, and that everyone can and must make the effort which will give him this spark of self-consciousness. The masses would listen to him without understanding. They would feel, when listening to him, the emotion, the fascination of a truth as yet inexistent, but which is going to be. They would feel instinctively that this man is right, that the humanity of which he speaks, is truer, more real, more conscious than theirs. Each one would feel, at his call, an inner response of the self not yet born, but longing to be born. And yet, while understanding it, he would not understand it; while perceiving the presence of this reality,

the reality would not be there. Each individual, not yet a self, would try to grasp the truth in terms of group-consciousness, to have it enter a world where in fact it is not, where it is no more, where everything is opposed to it. And the bearer of the message, the herald of this new human state, would not find words which could adequately describe this state, because all words already existing would be related to a preceding state, of which the chrysalis has already been shattered. He would try to make words less definite than they are, to loosen their ties with the psychological world to which they belong. He would only have one aim, to bring, in spite of the words, his listeners within the heart of the new reality, of a reality which has suddenly become the only truly human reality, whereas the rest of humanity has now become pre-human.

How paradoxical he would have seemed, this man who, in the prehistoric past, asserted to the multitude, which could not understand, that the only truly natural and normal state of man was to have a self! Yet we can clearly see today, that in terms of the self, these prehistoric men — because of their group-consciousness — were not yet really men. This "visionary" of distant times would be, to our eyes, the first real man. He would not be a phenomenon, he would be an average man, a man like all men, a normal man.

Thus is solved the apparent paradox of Krishnamurti's position. He belongs to a humanity which has broken the shell of the self, as the newborn bird has broken the shell of the egg. For him, this is the only state which is natural and normal. For him, all which belongs to the self is as yet pre-human. All that which, while immersed in that pre-natal state, men have conceived and realized, their wisdoms, their civilisations, their thousand years-old traditions, bear the stamp of self-destruction, for these accomplishments are based on the self. But if we know how to read the human records, we see that that which men have done through the ages, only bears the stamp of reality when it has been created in moments when they were, if only by glimpses, free from the self. That state of illumination and knowledge which a few men in history have attained, is the only state which can really be called human.

One can see that Krishnamurti does not fit into any of the human classifications. He is not a poet, nor a philosopher, and still less the founder of a religion, although religions were always founded upon men of his kind. The clearness of this message, when freed from all mythical nonsense, from all devotional or religious or metaphysical bias, in one word, from all unconsciousness, his appeal to our highest intelligence, which is also love, enables us at last to grasp this Reality which, for centuries, men have in

vain tried to capture in its absolute simplicity.

And, just as Jean-Paul felt a revelation when he suddenly realised, as in a flash, the "I am I", so, for those who can no longer bear the longings and tortures of being imprisoned in the unconscious shell of the self; for those who are willing to face the terror, and the complete isolation, and the great adventure of abandoning the self to its destruction; for those who do not seek escape within religions, systems, accomplishments, in order to comfort the self while shielding it against Eternity which would shatter it to pieces; for those people Krishnamurti's message, in its absolute simplicity, can really be a revelation, a psychological, inner revelation which acts from within as an explosive. The self under its repeated shocks, breaks, then the breach widens, then it gapes, and finally the whole structure of the self, together with its realities, collapses, shaking one's whole being. Social revolution follows the inner revolution, knocking down the unrealities, and destroying the foundation of all hierarchical orders, of traditions, castes, social classes, exploitation of man by man.

If we can understand that all which exists around us is based on such an absurdity as belief in the reality of the self; if we can understand that the greatest philosophers, that the greatest scientists have never yet succeeded in wholly freeing themselves from the myth of the "I am"; then we begin to catch a glimpse of the range of

Krishnamurti's message, and the reason why it is so difficult to discern its nature.

We are still at the uncertain dawn of an absolutely new era, an era freed from myths. Now, at last, the human is being born, which will not let itself be stifled by the unconscious. It expresses itself clearly and in all simplicity. It is aware; it adheres to the smallest details of daily life. It can be found in the street. It belongs to the masses. Everyone can understand it, and especially those whose self has not been mesmerised and put in bondage by the possession of innumerable privileges, by intellectual, material or moral acquisitions.

It is from each one of us that Truth can emerge. No one is the guardian thereof. It is not transferable. Krishnamurti is addressing himself to all of us, and if his message is too simple, therefore incomprehensible for the high-priests of all the hierarchies, for whom, naturally, it is more convenient not to understand, it is clear as crystal for those who in all simplicity wish to be freed from themselves and to make men free from exploitation.

All these remarks concerning the nature of Krishnamurti's message are merely a first orientation, a rapid indication. It would be a mistake to condition or catalogue his message in regard to stages in the evolution of consciousness. The instance of prehistoric man has only been brought to the fore in order to show clearly

that it is a question here of a new human state, of a new perception of human nature, and not of a philosophical system or a religion. But, while all the states of which we can think are all as yet states of consciousness, Krishnamurti asserts here that all consciousness is merely a limitation, and that the Truth of which he speaks, being a liberation from all consciousness, is absolute. Man liberated from the consciousness of self has joined the universal Life, he is Life in action, he is the fulfilment of Life and the consummation of Time. Krishnamurti does not therefore indicate a step, but an absolute, and this absolute is not an end, but an eternal rebirth. He does not bring a message which will show a new way to men; we cannot even say that he is ahead of them, for in this Reality of which he speaks, neither time nor evolution have a meaning any longer. To want to place him in the chain of some evolution, is still a way to relegate him to the future, in other words to reject his message. Krishnamurti asserts that the Truth of which he speaks is not relative, but absolute. One has certainly the right not to listen to him, but not the right to distort his thought, to bring it back to values of time and relativity, believing thus to make it more acceptable, believing thus to explain it.

III

DESTRUCTION AND NON-DESTRUCTION
OF THE SELF

WHEN Krishnamurti became free from the consciousness of self, he began to sing the song of his liberation. But this lyrical expression was only a phenomenon of secondary importance. The real event occurred in his daily life, in the relationships between Krishnamurti and the thousands of his so-called listeners. Misunderstandings which, for years, had risen all around him, were at last condensed into fierce storms. The confusion of distracted consciousnesses and, on the other hand, Krishnamurti's attitude, typified a discussion, no doubt unique in history. But prior to examining this discussion, it is necessary to specify an essential point of Krishnamurti's teaching which, if fully understood, reveals the very nature of this teaching, in its innumerable consequences. This point directly concerns every human being, for it relates to the destruction or to the conservation of that which everyone considers as the very essence of his being: the self. Consciously or unconsciously, each one of us, in his search for knowledge, as well as in all social questions, takes a stand in regard to this problem of the

self. In the whole world to-day, crises in consciousness and social crises are, in the last analysis, centered around this agonising discussion concerning the human self, and the function of consciousness.

It is clearly apparent in every word and every gesture of Krishnamurti, that he had fully solved this problem at the time of his final realisation which, at the beginning of 1927, freed him from the sense of the self. From that time on, in spite of the technical insufficiency of expression, and although no trace of psychological analysis could be found in his teaching, we can see that not once does Krishnamurti deviate from the very definite direction which he followed, once he had solved the problem. Whereas one can single out from his talks sentences which are absolutely contradictory, these same sentences, as part of the whole of his message, and related to his own attitude, become perfectly coherent.

Thus : *"It has been my desire, my longing, to become united with Him so that I should no longer feel that I was separate, no longer be a different entity with a separate self. When I was able to destroy that self utterly, I was able to unite myself with my Beloved."* And later : *"Most people have an idea that perfection means a destruction of the self, whereas it is the contrary. Perfection means the purifying of the self, which in its turn means the development of individual uniqueness..."* *.

This apparent contradiction has already been explained above, in regard to self-consciousness: it is only by developing this consciousness to the utmost that one goes beyond self-consciousness. In the same way, it is by developing to the utmost that which is one's individual uniqueness, that each self will be destroyed in so far as it is an entity, an isolated centre of consciousness, a shell (as the shell of the egg is destroyed when the bird is born). The destroyer of the self is Life impersonal, which is then released, and which has never ceased to be a shattering power, imprisoned in the consciousness of the self.

The whole of Krishnamurti's teaching is based on the knowledge of this inner contradiction of the self. This contradiction is the very essence of the self. To discover it is to abolish all the problems which, for centuries, have puzzled the self. The analysis of the psychological farce played by the entity, imprisoned in its own consciousness, will show us later on that this breaking up of the self by means of the dynamic force which dwells in it is a vital necessity, which can be compared to the vital breaking of the egg-shell from the inside. The self, however, does not wish to submit to this necessity. On the contrary, it is opposed to the eternity which it holds. It resists it in order to last as an isolated consciousness. It is opposed to its own inner life which can only be released after it has been shattered. Hence its suffering. Hence its contra-

dictions, and that of its creations. It wants to appropriate eternity. But nothing which belongs to the self, nothing which belongs to the consciousness of self, to this shell, can be eternal.

The self, isolated, is afraid. And, because it is afraid, it wants to persuade itself that it will not die. In order to keep this conviction, it tries to stifle within itself desire and doubt, dynamic forces which imperil it. As soon as it succeeds in sterilising, in destroying itself, this impersonal, dynamic Life, its fear is definitely appeased by the unshakable conviction of its own eternity as an isolated consciousness. And that is the real destruction of Life. It is obtained by faith, by obedience, dogmas, prescribed disciplines, submission to spiritual authorities, repression of desires, etc., and in return for this destruction of Life, the self becomes hardened in the illusion of being indivisible, and imagines with great satisfaction to be in possession of immortality which it can only conceive of as indefinite duration.

On the other hand, the weapons which Krishnamurti, from the very beginning of his teaching, advises us to take, are: doubt, spiritual disobedience; the search for our most secret desire (this secret desire being our own essence, in opposition to our separate consciousness); non-conformism; the search for an inner certainty, by rejecting all organised "truths"; etc.

And so, the contradiction exists, not in his

teaching, but in the self. If, by a series of affirmations, of positive actions, man grasps the essential, then that which is not essential falls away from him and disappears. By grasping the essential, the self finally destroys itself, and this destruction being the outcome of positive actions, is itself positive. By a series of negative actions, renunciations, obediences, sacrifices, submissions, on the contrary, the self can only arrive at a negative state.

On the whole, the self which tries to lose its life in the hope of finding it again, only finds ultimately an isolated consciousness, more dangerous for the individual and for society because it is more subtle; (and self-consciousness, whatever its form, means exploitation of man by man). On the other hand, the self which tries to find its life, because it wants to lose that feeling of self which is the source of all suffering, releases in the end the universal life, ever present and ever renewed. Such a man, liberated from self, is no more an entity, an "I" casting its shadow upon other selves. He has become *as nothing*. This nothing, however, is the essence of Life.

If we wish to understand, not only the spoken teaching of Krishnamurti, but his way of living, of acting, of behaving, which is also a teaching, we must attribute to his expressions meanings which relate to this liberation from self-consciousness. Each word that he uses must be seen

in that light, for it is obvious that if we keep in mind both directions which the self can follow, we find, at every step, words to which two definitions can be given, one opposing the other.

Thus, the destruction of the self can be taken in its usual religious sense, and mean the smothering of its vital essence, for the benefit of self-consciousness, that shell which one wrongly believes to be the personality; or, on the contrary, it can be in the way Krishnamurti means it, the destruction of the isolated self-consciousness, of the shell. This destruction is brought about by developing the personality, personality being the particular and unique manner in which every individual can free himself from his own self. The actions, the states, the qualities which relate to these absolutely opposite processes, all the words such as purification, liberation, eternity, reality, happiness, etc., assume therefore meanings which are continuously in opposition to one another, which cannot be defined every time, but which, once and for all, can be made clear by an understanding of the general trend of the message. This same understanding will enable us to discover its consequences and innumerable developments in every field, without it being necessary for us to inquire about them from Krishnamurti himself. We can use this understanding, not only as an instrument of knowledge, but also as a criterion to be applied to the so-called spiritual values of the past.

IV

THE SONG OF LOVE

KRISHNAMURTI has not always spoken so clearly. He began to speak and to write when he was very young, but the numerous records of the first period, books, pamphlets, notes, if they already show some aspects of his character, do not throw much light on his present message. In order to understand it, without first distorting it by comparison with the numerous metamorphoses which preceded it, we must study it from 1927 on, the time when Krishnamurti, according to his own expression, fully realised himself.

But even since 1927, his message has changed. One can easily find in it contradictions, for instance, between some affirmation made in 1928 and another made in 1931. This is explained by the very nature of the message. This message is neither the scientific result of laboratory research, nor the result of book study. Krishnamurti, who was taught since early childhood to worship first this image and then that, would never accept the relaxation and forgetfulness which these illusions might have brought to him. He thirsted after eternity, but after a living eternity, in direct contact with daily life. And so, it is from his prodigious love of Life, Life in its

most universal and at the same time its simplest meaning, that he drew the strength not to stop in the shadow of the temples.

Infinitely more attracted by the expression of a face, by a gesture, by all that is human, than by abstractions, his greatest desire was to learn from everything and everyone, so as to be united with this fleeting life of which these images and divinities were merely representations. A passionate love for all that lives, for the whole world, for everyone, for everything. Doubt: a terrific, indestructible will to doubt everything, not to let himself be caught by anything or anybody. Finally, the revolt brought about by the suffering of his childhood and youth. Those are the things which led him to knowledge. His final experience was something quite different from an intellectual discovery. And when, suddenly, he felt his psychological entity, in its entirety, dissolve, so to speak, into that Life, that impersonal, enormous, universal Life for which he had always searched, we can understand that this shock, this metamorphosis, this complete death of the self, within the heart of the eternal Present, expressed itself at first as best it could, using an almost inexistent technique, and images, concepts which still belonged to the past.

The self has disappeared, but it has disappeared *into a permanency*. There has been no break, no stop, but a continuity. The whole psychological life finds itself transposed in a new

world, in which the old world remains, although transfigured and recreated. Thus, for a very long time, man believes that it is a question of union. Krishnamurti does not escape this. It is because of his love for life that he, as an isolated self, has let himself be destroyed by it. His first expression thereafter is a paean of joy, a wonderful song of love, in which there is no room for the slightest psychological speculation concerning the phenomenon which has taken place. But already, going beyond all mystic experiences which we know, Krishnamurti, in spite of the numerous fumbings of his thought, discovers immediately a life that is godless, "mythless", if one may so express it. He already knows that no way, no path, no kind of mysticism, no yoga leads to it. He forcefully abandons the religious field, he concentrates with an extraordinary intensity on this Reality, which *he establishes within himself in an absolutely permanent fashion* (whereas no mystic has as yet ever given us an instance of absolute and definitive identification), and he lets it entirely recreate him.

This fact shows clearly that the experience is total and final. From then on we follow the evolution of this man, overwhelmed by the living Reality which has frustrated him of his self. He needs three to four years in order to recreate for himself, slowly, patiently, a new mind, a new way of thinking, a new technique. The song of love,

the admirable burst of lyricism, the freshness of this new spring, everything which had a direct appeal to joy, to happiness, to unreasoned enthusiasm, has been changed to-day into a comprehensible message, the clear intelligence of which is allied to love.

To-day, the message reaches its plenitude. One can think of it as developing further, as bearing innumerable fruit, but it is already intelligent and intelligible enough for us to examine it from the point of view of reason. If up till now only those who felt love for his admirable human quality, were able to understand Krishnamurti, if up till now it was possible, in the realm of intelligence, to object to his message because it looked too much like clear water (and it is a great pity that those who value intelligence so highly have not been able to see that this clear water is the source of all intelligence); if this psychological event which Krishnamurti *is*, has so far eluded reason, it is not so any longer, for he has fashioned for himself an instrument of analysis, a technique, an intelligence.

But this intelligence, created by love, will escape us if we try to pigeon-hole it, to arrest it in its motion, to dissect it, to kill it by making it into a system. It appeals to an intuition, which, far from belonging merely to the mind, is a blending of both intelligence and love, in which, at no time, these two faculties can be dissociated.

It is because of this blending that we must not stop at the study of only the most recent part of Krishnamurti's message, that which, since 1930 or 1931 analyses the functions of consciousness, but it is also necessary to know the admirable flight of love which led this man to annihilate himself.

First of all we see Krishnamurti at the age of ten or twelve, becoming the centre of a considerable movement. When he was about fifteen years old, in 1911, that movement was organised in the expectancy of the message which he was supposed to bring. That tireless expectancy, constant, vigilant, ended in the drama of 1927, and in a destruction of all the Temples, in 1929. That expectancy, that messianism which had been created around him, were, up to the present time, interpreted, explained, commented on in a thousand ways, except in the simplest and most natural way, which, however, seems obvious to those who know Krishnamurti.

The natural explanation for his being "discovered", for the fact that he was expected, some day, to give expression to a new Reality — the nature of which no one as yet could suspect — is that from his earliest childhood he was consumed with an aspiration so tremendous, so ardent, so absolute, so intensely concentrated, that it was around his own desire, his own search, that began to gravitate the dreams, the myths and the pursuits of those who were struck

by his concentration in his search for absolute truth. It is therefore only in him that we must see the reason for the movement which was created around him. Around his dream, innumerable dreams crystallised, around his desire for liberation crystallised innumerable desires to imprison Truth...

I have always in this life, and perhaps in past lives, desired one thing: to escape, to be beyond sorrow, beyond limitations, to discover my Guru, my Beloved — which is your Guru and your Beloved, the Guru, the Beloved who exists in everybody, who exists under every common stone, in every blade of grass that is trodden upon. It has been my desire, my longing, to become united with Him so that I should no longer feel that I was separate, no longer be a different entity with a separate self. When I was able to destroy that self utterly, I was able to unite myself with my Beloved. Hence, because I have found my Beloved, my Truth, I want to give it to you.*

In spite of all the images, in spite of all the myths that came to surround him, to guide him, to give shape to that which is shapeless, to give doctrines to that which wanted to destroy all doctrines; in spite of advisers, protectors, worshippers, followers, international organisations, occult, magical or mystical hierarchies; in spite of all the difficulties created in India by castes, traditions, superstitions, prejudices and the over-

whelming waves of devotion always ready to burst forth from the crowds; in spite of the indescribable chaos of uprooted civilisations, that have gone adrift; in spite of all the coalitions, the pressures, the unconscious or conscious exploitations, that child, alone in the midst of multitudes, was able to carry his liberation to its fulfilment, without wavering for an instant from his purpose.

All the writings which we have of him, as far back as they go, are proofs of his unshakable will, of his overwhelming obstinacy to discover, by his sole means, without the help of anything or anybody, his own essence, which he knew to be the essence of all things, the absolute Truth.

Let us listen to what he says in 1926, before he had fully realised himself:

I think all of you realise that to create, as you must create if you would live, there must be struggle and discontent; and in guiding these to their fruition you must cultivate your own point of view, your own tendencies, your own abilities; and for this I desire to arouse in each that Voice, that Tyrant, the only true guide that will help you to create. Most of you prefer—it is a much easier way—to copy. Most of you like to follow.

In cultivating this Voice till it becomes the one Tyrant, the one Voice which we obey, we must find out our goal and work unceasingly for its

attainment. Now what is this goal? To me it is this. I want to attain the Ultimate Truth. I want to reach a state where I know for myself that I have conquered, that I have attained, that I am the embodiment of that Truth... This is the goal for me. The first essential is the strengthening of this Voice, in each of us, which asserts itself from time to time... means a life according to its edicts... This is for me the big thing in life. I do not want to obey anybody, it does not matter who he is, so long as I do not feel he is right. I do not want to hide behind the screen which veils the Truth...

If you have this enthusiasm, you will find that your Intuition, that Voice which we are eager to hear, will become your Master, the one authority in your lives...

...I said to myself: "I do not want anything more in my life than to have the capacity to lose the sense of the separate self...".*

Thus, not only does Krishnamurti know exactly what he wants, but moreover he knows what he must do to get it : to awake this inner voice, this Tyrant, that which is absolutely personal in every one of us, this creative intuition which will make us "*more than ordinary geniuses*", this embodiment of our own essence, this voice, the call of which will become irresistible, and one day will compel us to abandon everything and follow it. By a process astonishingly lucid of self-fecundation, Krishnamurti establishes

within himself his own purpose, this irresistible Tyrant, which will not give him a moment's respite, — and, in order to establish it, he creates it, then makes use of the goal itself as a means to attain it! Later on, he will in fact show us this process: *to use the end as a means*, and he will even succeed in stimulating this same creation in others.

Already he was expressing this indomitable will, when, as a small child, he only yearned after one thing, the Truth, complete, absolute, which he had decided to find, and to find by himself, without the help of anyone, without ever submitting, without ever renouncing, without ever stopping on the way! When he was ten years old, he was already consumed by this unbelievable vocation of the absolute.

And when he finally reaches the goal of his search, what does it matter if he begins by singing of the Self, of the Beloved; what matter the names that he gives to the all which is in all! If he sings of his union with Life, with the Beloved, let us understand it when he exclaims: “...you ask me: *Who are you? I am all things, because I am Life*”, let us understand that this “I” does not belong any longer to an entity, to the self, and that Krishnamurti has already ceased to be an ego.

If I say, and I will say, that I am one with the Beloved, it is because I feel and know it. I have found what I longed for, I have become united,

so that henceforth there will be no separation, because my thoughts, my desires, my longings — those of the individual self — have been destroyed.

Hence I am able to say that I am one with the Beloved — whether you interpret it as the Buddha, the Lord Maitreya, Shri Krishna, the Christ, or any other name.*

From childhood on, he had been taught to worship images, but his one desire, his one aspiration, through all these years of suffering and struggle, was to do away with the object of his search, by identifying himself with it:

I said to myself: as long as I see Them outside as in a picture, an objective thing, I am separate, I am away from the centre: but when I have the capacity, when I have the strength, when I have the determination, when I am purified and ennobled, then that barrier, that separation, will disappear. I was not satisfied till that barrier was broken down, till that separateness was destroyed. Till I was able to say with certainty, without any undue excitement, or exaggeration in order to convince others, that I was one with my Beloved, I never spoke. I talked of vague generalities which everybody wanted.*

Thus, not only did his desire to reach this ultimate Reality not deceive him, but, on the contrary, it clarified him. Not to be deceived, and to attain Reality are synonymous.

When I began to think for myself, which has been now for some years past, I found myself in revolt. I was not satisfied by any teachings, by any authority. I wanted to find out for myself what the World-Teacher meant to me and what the Truth was behind the form of the World-Teacher. Before I began to think for myself, before I had the capacity to think for myself, I took it for granted that I, Krishnamurti, was the vehicle of the World-Teacher because many people maintained that it was so. But when I began to think, I wanted to find out what was meant by the World-Teacher, what was meant by the taking of a vehicle by the World-Teacher, and what was meant by His Manifestation in the world.

I am going to be purposely vague, because although I could quite easily make it definite it is not my intention to do so. Because once you define a thing it becomes dead. If you make a thing definite — at least that is what I maintain — you are trying to give an interpretation which in the minds of others will take a definite form and hence they will be bound by that form from which they will have to liberate themselves.

What I am going to tell you is not on authority, and you must not obey, but understand. It is not a question of authority, nor of set lines which you must follow blindly — that is what most of you are wanting. You want me to lay down the law, you want me to say: I am so and

so: so that you can say: all right, we will work for you. That is not the reason why I am explaining, but it is in order that we should understand each other, that we should help each other...

Now, when I was a small boy I used to see Shri Krishna, with the flute, as He is pictured by the Hindus, because my mother was a devotee of Shri Krishna. She used to talk to me about Shri Krishna, and hence I created an image in my mind of Shri Krishna, with the flute, with all the devotion, all the love, all the songs, all the delight — you have no idea what a tremendous thing that is for the boys and girls of India...

Then he was shown other images, and finally it was the Buddha he saw.

It has been a struggle all the time to find the Truth, because I was not satisfied by the authority of another, or the imposition of another, or the enticement of another. I wanted to discover for myself, and naturally I had to go through sufferings to find out...

What was this Truth? It was everything: everything at once, everything that hid behind each image; and something more than all those images.

I said to myself: until I become one with all the Teachers, whether They are the same is not of great importance: whether Shri Krishna, Christ, the Lord Maitreya, are one is again a matter of no great consequence...

I used to worship that picture... I was not satisfied, and because of my dissatisfaction, because of my discontentment, because of my sorrows, I was able to identify myself with the picture and hence I am the picture...

I could not have said last year, as I can say now, that I am the Teacher; for had I said it then, it would have been insincere, it would have been untrue. Because I had not then united the Source and the Goal, I was not able to say that I was the Teacher. But now I can say it. I have become one with the Beloved. I have been made simple.*

In India it often happens that the miraculous very naturally enters into daily life. Those images that he was taught to worship, Shri Krishna with his flute, of whom his mother spoke, and whom all the little Indian children worship, then various Masters, then finally the Buddha: all these images the young Krishna-murti used to see. really see in his marvellous dream; they lived with him, they spoke to him, but at the end, driven by his ardent desire to discover the absolute Truth which was hidden behind them all, he really, literally, stepped through their forms, literally became identified with them. It is only later, when the identification, the union had taken place, that he realised that these images had only been an exteriorisation of himself, of his own essence for which he had searched.

Of this stage he tells the following story: One day a disciple came to a Sannyasi and asked him to teach him the Truth. The Sannyasi told him to go into a cave away from everyone.

— Remain in deep meditation, he said, and at the end of a year the Master will appear to you.

At the end of a year, he asked the disciple if the Master had appeared to him.

— Yes, answered the disciple.

— Meditate then for another year, and the Master will speak to you.

A year later, the Master had spoken to him.

— And now for another year, said the Sannyasi, listen to the Master's teaching.

And for another year the disciple gathered the teachings of the Master. And when this third year had passed, the Sannyasi went to the disciple, and said to him:

— Now that you have lived with the Master and he has spoken with you, and you have gathered his teachings, go on meditating until there is no longer a Master. Then you will know Truth.

The difference between this disciple and Krishnamurti is that the latter had to discover by himself and in spite of everyone, that the Master was no one but himself. His meeting with the last image, the one which he finally succeeded in transpiercing, the adorable image of the Buddha, he actually lived, and it was an indescribable emotion, an ecstasy.

*...I sat a-dreaming in a room of great silence,
The early morning was still and breathless,
The great blue mountains stood against the dark
[skies, cold and clear,
Round the dark log house
The black and yellow birds were welcoming the
[sun.*

*I sat on the floor, with legs crossed, meditating,
Forgetting the blue sunlit mountains,
The birds,
The immense silence,
And the golden sun.*

*I lost the feel of my body,
My limbs were motionless,
Relaxed and at peace.
A great joy of unfathomable depth, filled my
[heart.*

*Eager and keen was my mind, concentrated.
Lost transient world,
I was full of strength.*

*As the Eastern breeze,
That suddenly springs into being;
And calms the weary world,
There in front of me
Seated, cross-legged, as the world knows Him,
In His yellow robes, simple and magnificent,
Was the Teacher of Teachers*.*

The image lived with him, it accompanied him ,
but in spite of his happiness, he did not stop

there. He went on searching. He doubted. He wanted to destroy the image, to step through it. He wanted to reach the essence of all things. Towards the absolute. One day...

*He walked towards me and I stood still.
My heart and soul gathered strength.
The trees and birds listened with unexpected*
[silence.

*There was thunder in the skies —
Then, utter peace.
I saw Him look at me,
And my vision became vast.
My eyes saw and my mind understood.
My heart embraced all things,
For a new Love was born unto me.*

*A new glory thrilled my being,
For He walked before me, and I followed, my*
[head high.

*The tall trees I saw through Him,
Gently waving in welcome,
The dead leaf, the mud,
The sparkling water and the withered branches.
The heavily laden and chattering villagers walk-
[ed through Him —*

*Ignorant and laughing.
The barking dogs rushed, through Him, at me.*

A barrack of a house became an enchanted
[abode,
Its red roof melting into setting sun.

*The garden was a fairy land,
The flowers were the fairies.*

*Standing against the dark evening sky,
I saw Him
In His eternal glory.
He walked before me
Down the little narrow path,
Always looking, while I followed.*

*He was at the door of my room,
I passed through Him.
Purified, with a new song in my heart,
I remain.*

*He is before me forever.
Look where I may, He is there.
I see all things through Him.
His glory has filled me and awakened a glory
[that I have never known.
An eternal peace is my vision,
Glorifying all things.
He is ever before me *.*

He has identified himself with the image, but still it is not enough. The image dwells within him, he is filled with it, but still it is not sufficient. He is still doubting. He is still meditating, he is searching. He wants to be his own essence... And at last, one day, Reality has come, in its bareness, all images have disappeared. He perceives now the essence of all things. His

heart overflows with happiness and tenderness. He is carried away by an indescribable joy, and feels infinite compassion for those who do not know this ineffable love. His love is so great that it is everything. And at the same time it is solitude. He wants to give what he has found to all men, share with them this eternity of love, with everyone of them, one by one. The transfiguration fires him, consumes him, vibrates within him with such intensity that his delicate body seems at every moment ready to break. And yet this intensity is at the same time so restrained that an infinite peace emanates from it. Those around him listen to him, carried away by a wave of emotion, or else they shrug their shoulders. They do not understand. Already he has become a stranger. But does it matter?

*Since I have met with Thee,
O my Beloved,
Never have I known the loneliness.*

*A stranger am I
Amidst all peoples,
In all lands.
Amidst the multitude of strangers,
Full am I
As the scent of the jasmine.
They surround me,
But I know no loneliness.*

I weep for the strangers;

*How alone they are.
Full of immense loneliness,
Fearful,
They take to themselves
People
As lonely as themselves.*

*A guest am I
In this world of transient things,
Unfettered by the entanglements thereof.
I am of no country,
No boundaries hold me.*

*O friend,
I weep for thee.
Thou layest deep thy foundation,
But thy house perishes on the morrow.*

*O friend,
Come with me,
Abide in the house of my Beloved
Though thou shalt wander the earth,
Possessing nothing,
Thou shalt be as welcome
As the lovely spring,
For thou bringest with thee
The Companion of all.*

*O friend,
Live with me,
My Beloved and I are one *.*

And then the song of love rises and fills every-

thing. His Beloved is not only in his heart, but fills the world, while he, himself, he is everywhere, he has in truth gone out of himself, he is completely centreless.

Oh, listen,

I will sing to you the song of my Beloved.

*Where the soft green slopes of the still moun-
[tains*

*Meet the blue shimmering waters of the noisy
[sea,*

Where the bubbling brook shouts in ecstasy,

Where the still pools reflect the calm heavens,

There thou wilt meet with my Beloved.

*In the vale where the clouds hang in loneliness
Searching the mountain for rest,*

In the still smoke climbing heavenwards,

In the hamlet toward the setting sun,

*In the thin wreaths of the fast disappearing
[clouds,*

There thou wilt meet with my Beloved.

Among the dancing tops of the tall cypress,

Among the gnarled trees of great age,

*Among the frightened bushes that cling to the
[earth,*

Among the long creepers that hang lazily,

There thou wilt meet with my Beloved.

*In the ploughed fields where noisy birds are
[feeding,*

*On the shaded path that winds along the full,
[motionless river,
Beside the banks where the water laps,
Amidst the tall poplars that play ceaselessly
[with the winds,
In the dead tree of last summer's lightning,
There thou wilt meet with my Beloved.*

*In the still blue skies,
Where heaven and earth meet
In the breathless air,
In the morn burdened with incense,
Among the rich shadows of a noon-day,
Among the long shadows of an evening,
Amidst the gay and radiant clouds of the set-
[ting sun,
On the path on the waters at close of the day,
There thou wilt meet with my Beloved.*

*In the shadows of the stars,
In the deep tranquillity of dark nights,
In the reflection of the moon on still waters,
In the great silence before the dawn,
Among the whispering of waking trees,
In the cry of the bird at morn,
Amidst the wakening of shadows,
Amidst the sunlit tops of the far mountains,
In the sleepy face of the world,
There thou wilt meet with my Beloved.*

*Keep still. O dancing waters,
And listen to the voice of my Beloved.
In the happy laughter of children*

*Thou canst hear Him.
The music of the flute
Is His voice.
The startled cry of a lonely bird
Moves thy heart to tears,
For thou hearest His voice.
The roar of the age-old sea
Awakens the memories
That have been lulled to sleep
By His voice.
The soft breeze that stirs
The tree-tops lazily
Brings to thee the sound
Of His voice.*

*The thunder among the mountains
Fills thy soul
With the strength
Of His voice,
In the roar of a vast city,
Through the shrill moan of swift-passing vehi-
cles,
In the throb of a distant engine,
Through the voices of the night,
The cry of sorrow,
The shout of joy,
Through the ugliness of anger,
Comes the voice of my Beloved.*

*In the distant blue isles,
On the soft dewdrop,*

*On the breaking wave,
On the sheen of waters,
On the wing of the flying bird,
On the tender leaf of the spring,
Thou wilt see the face of my Beloved.*

*In the sacred temple,
In the hall of dancing,
On the holy face of the sannyasi,
In the lurches of the drunkard,
With the harlot and with the chaste,
Thou wilt meet with my Beloved.*

*On the fields of flowers,
In the towns of squalor and dirt,
With the pure and the unholy,
In the flower that hides divinity,
There is my well-Beloved.*

*Oh, the sea
Has entered my heart.
In a day,
I am living an hundred summers.
O, friend,
I behold my face in thee,
The face of my well-Beloved.
This is the song of my love *.*

During all that time, Krishnamurti goes over in his mind the stages he has travelled, he tries to understand them, to describe them. He finds in them the teaching which he gives to those around him and which they so little under-

stand: the stages are futile, useless; it is absurd to try passing through them; there is nothing to pass through: Truth is right here. All the images which, by an incredible effort he had to destroy, lead nowhere. There is only one way: the one which unites directly each man to his own essence.

His song of love, gradually, while still appealing to the heart, becomes concentrated, condensed, and gives birth to its own understanding.

*Through the veil of Form,
O Beloved,
I see Thee, myself in manifestation.*

*How unattainable are the mountains to the val-
[ley,
Though the mountains hold the valley.
How mysterious is the darkness
That brings forth the watching stars,
And yet the night is born of day.*

*I am in love with Life.
As the mountain lake
Which receives many streams
And sends forth great rivers,
But holds its unknown depths,
So is my love.*

*Calm and clear as the mountains in the morning
Is my thought,
Born of love.*

*Happy is the man who has found the harmony
[of Life,
For then he creates in the shadow of eternity *.*

The tone is much changed. The image has gone. It will certainly never come back. The time of visions is past. "Serene and clear" rises this thought born of love, this thought which we are going to see now dispel, together with their shadows, the philosophies, the metaphysics, the psychologies of the past, and create spontaneously, naturally, without effort, the values of the future, the values which come from understanding, that is from a state in which man is entirely freed from all the states of consciousness which belong to the self.

The song of love becomes an appeal to clarity. Lyricism has vanished with its last images. The language has become bare by excess of richness.

*I have lived the good and evil of men,
And dark became the horizon of my love.*

*I have known the morality and immorality of
[men,
And cruel became my anxious thought.*

*I have shared in the piety and impiety of men,
And heavy became the burden of life.
I have pursued the race of the ambitious,
And vain became the glory of life.*

*And now I have fathomed the secret purpose of desire *.*

And finally, here is the last stage. Love, united with intelligence, blended with it, has rejected all object. *Love is its own eternity.* This love is impersonal. Can it still be called love, in the sense which is usually given to this word? No. This love of which we think is as yet only a movement of the psychological being, a manifestation of its isolated consciousness. When this individual consciousness disappears, what becomes of love? It becomes its own goal, its reason for existing, its beginning and its end. It becomes the present moment.

*You are carried away by the mere expressions of life, the shadow, and ignore Life itself. To understand Life is to think and feel greatly, to be free from self-consciousness. If you depend on the expression, you will miss the full significance of Life. If you love someone, you are concerned with the person rather than with love. When you love someone intensely, in that love the "you" and the "I" have no reality *.*

And so, this love having become fully aware, all those who merely wanted to be carried away by a flood of emotion, find themselves deceived and irritated. Many even are terrified. What? Has this man no attachment for anyone? How can one be more attached to love than the object of love? This already is incomprehensible. As

for conceiving of a love which has absolutely no object, this can only belong to the realm of the fantastic.

Here, as always, one thinks of a self which loves, and one thinks that this self has only two alternatives: either the love-attachment which is merely another link, or an abstract love which deceives itself by avoiding all objects, and is locked up in its own egotism. But here as always, the answer comes, simple, too simple, for it is not dictated by an isolated centre of consciousness, and has no common measure with the world of the separate consciousness:

To me, your idea of friendship is wrong. A man whose heart and mind are closed can only be opened by love for a few; such a man demands friends, because he relies on them for his comfort, consolation, satisfaction. I do not crave to possess friends because in me I hold nothing specially for the few as against the rest.*

And so, the disappointed selves, withdraw from him. But to the extent to which a person succeeds in freeing himself from himself, in order to be merely his own essence, that person finds in this love, *which is its own Eternity*, a point, like a pin point, unfathomable, limpid, incandescent, without measure, without a beginning or an end.

Love has gone beyond its song.



सत्यमेव जयते

V

1927 — THE CRY OF LIBERATION

IT was in January 1927 that Krishnamurti, who, since the preceding year already had achieved union with the adorable image, the object of his search, finally saw all dream symbols vanish. He awoke in the fullness of his being, and at once, all myths and symbols disappeared. This was illumination, not an illumination adorned with fantastic visions, but, on the contrary, the dispersion of the shadows of his dream. *Illumination*, he says, *is the discovery of the true value of all things.* It was the perception of the absolute Reality, of Truth entirely bared of all distinction subject-object. It was the most complete realisation that any man could ever reach, the total disappearance of the separateness of his consciousness within the essence of all things. It is this Truth — which he maintains is not relative, but absolute — which Krishnamurti says he has been living in a permanent way for more than five years, and, on that point, he has not contradicted himself once in all these years.

But, if it is legitimate and even necessary not to accept such an assertion without investigating what it really means, it is not legitimate in any way to distort either the man or his message, to

weaken them, by pretending — once again — that they are excessive. If one deems that Krishnamurti is exaggerating, it is nevertheless thus that one must accept him, with all his affirmations. A number of his friends, still the victims of the thousand years-old myth created by the unconscious, have tainted with some strange notion of supernatural and divine his position which is yet so human and so simple, although exceptional. Others, when his attitude discouraged all their deifications, fell into the opposite extreme, and tried to make him out merely a poet, a philosopher, a writer, a lecturer, in order not to scare away those people — and they are many — who consider as divine and supernatural, as ideals inaccessible to poor mortals, men such as the Buddha or Jesus. The exaggerated mythical assumption, which to-day seems very ridiculous, of the first followers of Krishnamurti, has been replaced by an “undeification” of Krishnamurti; but which strikes only at Krishnamurti, for they are most careful not to touch the Buddha, the Christ, and all the rest of the divine gamut! Thus, in the scale of magnitudes, in the imaginary categories, Krishnamurti has been brought down to be the simplest and most natural of men, which is all to the good, yet, in this case, it is the whole concept of the divine which ought to be destroyed, with its hierarchies, its messiahs, its saviours, and the rest. Otherwise not: *There is no other God*

than man made perfect, says Krishnamurti. If he is not a Messiah, it is only because there is no Lord capable of anointing him or anyone else.

Those who still believe in the reality of myths, and for whom still exist the distinctions between divine and human, sacred and profane, those together with all the former friends of Krishnamurti, who wanted him to be a messenger, an intermediary between those two worlds, find themselves at war with him, because he has made a point of projecting the totality of the divine on to earth. For him, not only *does every liberated man attain Truth as a Christ or a Buddha did*, not only is he, Krishnamurti, fully and definitively liberated, but every man can and must be liberated as well as he is, if only he desires it with sufficient intensity to derive from that desire his own method of attaining liberation. Everyone can and must do it, for this state (which can be called buddhic or christic) is the only one truly human, because it is freed from all self-consciousness, i.e., liberated from self. This state is the *normal* state of man, as has been shown above.

Thus, Krishnamurti denies the divine and all myths in general, only because he absorbs them completely, he disperses them as the awakening disperses dreams. If we are not freed from self-consciousness, we cannot reach this negation by affirmation, this destruction by consummation. This is, by the way, just as difficult to under-

stand for those who have never enquired into the problem of knowledge and who are satisfied with a static materialism, as for those who are dreaming their myths, their symbols, their metaphysics. Both the one and the other are perforce placing Krishnamurti in an opposing camp, and so his teaching, as well as the psychological phenomenon from which it springs, escape them both.

From the very beginning of his teaching in 1927, we witness this discussion, a debate, dramatic, violent, fierce. A multiple, insoluble debate! All the questions are put to him in mythical terms, in the realm of the self, and of the dream consciousness. And in this realm one expects him to take sides, to say yes or no. But a single yes, or a single no would be the defeat of Truth, its imprisonment. To answer with a yes or a no to a question which belongs to the unreal world of the self, would be to admit its premises, to accept its data, therefore to drag the Truth back into the dream, to fall once more into the religious dream, as men have been doing for centuries... or else to deny the Truth, which also would be to dream a dream, the same one, slightly modified.

For months and years this debate has tried to carry Krishnamurti outside the question which alone to him was essential, and sought to centre it on himself, on his personality, his entity: "Who are you?" Without seeing the absurdity

of such a question, which states as a postulate the reality of an entity, of a self, and the possibility of "knowing" this entity, they have harassed this man, who was not an entity, in order to wrench from him an acknowledgment, an affirmation of divinity, or an abdication. This self, which they believed to be there, was it that of Krishnamurti influenced by a superior self, Christ or Buddha, or had he himself become Christ or Buddha. People may smile at such questions, but if so, why not consider ridiculous every man in the world who prays to a divinity, and every philosopher who believes in metaphysical realities, and every person who does not believe that it is possible for everyone to solve the ultimate problem of Knowledge...

In reality, that question was a very serious one, for it contained the whole problem of the meaning of the human being. But it approached the problem from the wrong angle, and that is why, as to all other questions of the same order as well, Krishnamurti always refused to answer it, by a yes or by a no. Indeed, if it be true that every liberated man, by the very fact of his liberation, attains Truth as does a Christ or a Buddha, *he*, as far as he is an "I", ceases to exist. The state of liberation is impersonal. If one could doubt it, the debate proved it. This debate around the self which had been liberated could only prove an absence of subject.

These discussions threw much light on Krishnamurti's teaching, for they raised the question of spiritual authority. Spiritual authority was the first thing against which Krishnamurti violently rebelled, he who had merely to say one word to see hundreds of people fall at his feet. But spiritual authority is only a manifestation of the self. It is therefore an exploitation, conscious or unconscious. If Krishnamurti had kept the least sense of the reality of the self, he could in the space of a few weeks, have created in several continents at once, a religious movement of tremendous influence. He could have created this movement as well by a no as by a yes. By a no, he would have assumed authority as well as by a yes. He would have created the anti-truth, of which he would have been the high priest. He would have destroyed authorities in order to become the authority of non-authority.

The exceptional circumstances which had been created around him made him behave in an exceptional way. He needed two long years of struggle in order to break up finally the religious organisation which had been built around him. During those two years, with a patience, an intensity, a will, a suppleness, a gentleness, an obstinacy quite amazing, he was biding the time, when, in 1929, he could at last break down the frame, *without creating an authority by this gesture*. If it had come earlier, this gesture would have been the "no" for which so many

thousands of people were waiting in order to know at last what they ought to accept or to reject. At the time when Krishnamurti made it, the currents of thought were sufficiently mature, and the unconscious compromises had gone sufficiently far in people's minds, so that this gesture, although precise and final, could be interpreted by everyone in complete liberty!

This real conquest of non-authority, this unshakable faithfulness to his message in spite of accumulated ambushes and difficulties, made him always prefer to be misunderstood, rather than to betray the Truth by using his involuntary prestige to make it accepted. One can measure by this the integrity of the man. If he had been still capable of feeling pride or humility, pleasure or sorrow of a personal order, he would not have renounced, with such beautiful indifference, being understood.

He endeavoured, on the contrary, to escape all solicitations from those who aspired to confer authority upon him. One day, after one of his talks in which he had vehemently denounced spiritual authorities, hierarchies, conferred powers, a man who had been consecrated a priest in one of the sects which had been created around Krishnamurti, came to him, and in substance said this:

— I have become a priest, because I searched for Truth, and I thought I could serve it in that way. You say Truth cannot be organised, that

religions are the frozen thoughts of men, that they do not lead to Truth. Yet, it is Truth that I love above everything else. I will do all that is necessary to attain it. If I must give up my priesthood, recant my faith, I will do it immediately. I trust you, I feel that you really hold this Truth of which you speak... What must I do?

— It is not because of what I say or do not say, that you must recant your faith... Why do you want to leave the Church?

The man thought for a while. Then:

— In fact, he said, why should I leave the Church?

And he went away. He was satisfied. Ever since, he has been explaining that Krishnamurti himself told him that there is nothing in his teaching which might be a reason for leaving the Church.

People have asked Krishnamurti for what purpose he was constantly creating misunderstanding around him.

— *People put questions to me in order that I should tell them if they are right or wrong to believe... If I told them yes or no, they would build on my authority their new religion. If they wish to understand, they will see that it is not because of what I say that they must act, but because of their own conviction. And if they understand what I say, they will know for*

themselves what they have to do with their dogmas and their doctrines.

This instance is typical of the relationship that existed between Krishnamurti and those who surrounded him. One might almost say that between him and each person who came near him, there has been a particular misunderstanding. The faithful of the innumerable cults, far from abandoning their Churches, established themselves more firmly within them. Every year they went to listen to Krishnamurti, and succeeded in adapting every one of his words to their particular dreams. In the same way, everyone of his listeners, of his friends, interpreted him in his own way, adapted him to his own universe. However, we must admit that to-day, after five years of teaching, his action has sufficiently dispersed the clouds and the dreams, to be understood by a considerable number of people in a sufficiently concordant fashion. This message, because of its very clarity, and of the feeling of freedom which it gives to those who listen to it, arose in the midst of the most indescribable confusion, a confusion which tried, by all means, to distort it, but from which it emerges to-day, the clearer for all the struggles which it had to sustain.

So here is Krishnamurti surrounded by thousand of people who have joined him in his search, without much understanding, but with an intimation of his nearing victory. Their own

search leads them in the opposite direction from his, for while his is made up of rebellion, of doubt, of refusal to obey, of successive liberations, theirs is more and more limited to be nothing else than a sentimental expectancy, mythical, messianic, a desire to witness the coming of a Comforter, of a Mediator, who can be worshipped with tears of joy. But, on the other hand, this wide expectancy, this pressure of whole multitudes, this prodigious faith in him, are pushing, spurring him on, strengthening him in his endeavour, sometimes putting him in states of exaltation or of anger, calling for explosions of extreme violence. Then he tries to shake these amorphous masses which can do nothing but wait. He cries out to them :

What have you, with your phrases, with your labels, with your books, achieved?

How many people have you made happy, not in the passing things, but in the ways of the Eternal?

Have you given the Happiness that lasts, the Happiness that is never failing, the Happiness that cannot be dimmed by a passing cloud?

You must ask yourself what you have done.

It is very gratifying and very satisfying to call ourselves by different names and different types, and to segregate ourselves, and to think that we are different from the rest of the world.

But, if you are all these things, have you saved one from sorrow?

Have any of you given me happiness — “me”, the ordinary person?

Have any of you saved me sorrow?

Have any of you given me the nourishment of heaven when I was hungry?

Have any of you felt so deeply that you could throw yourself into the place of the person who is suffering?

What have you produced, what have you brought forth?

What is your work?

Why should you be different because you belong to different societies, different sects?...

In what are you different from myself?

What is your work and what is your purpose?

*What have you done with your days? **

At last, he becomes identified with that for which he has always searched, with that Reality within which the feeling of the self disappears, and which, more than genius, more than intuition, is the mainspring of all creative power.

In all simplicity, he speaks of it. That which matters to him then, immediately, is to show that the way to liberation is within each one of us. Not only is the conquest of genius possible, not only is it possible for all, but more than that, it is Understanding in its totality which is proffered to man, for the cause of suffering and ignorance is nothing but the subject himself, the human isolated “I”, that critical moment in

nature which the ordinary man, the normal man can and must definitively solve at last.

Beginning with his first words, misunderstanding sets in. For he has completely left all the dreams, the myths, the symbols, the magics, the religions, which, for many centuries the self has been ceaselessly elaborating in order to protect its sleep. But those who surround him, far from having awakened as he has, have already organised a mythical explanation of what his awakening would be: his self would be invaded by a divine self, and he, Krishnamurti, would then become a Mediator. At once he explains that this is not what has happened, but that he has become, himself, this absolute Truth. He is not, he never was, he never, at any time, will be the Mediator of another self, of another consciousness. His self has disappeared in the Truth, and this Truth is not of the realm of self-consciousness. However divine one may imagine such consciousness to be, it is still but a reflection of our own isolated self, a transient thing, imperfect, which has no relation with Reality.

The Teacher for whom, he had been told, he would some day be the Mediator, is no other than himself, freed from the self. This Teacher, of whom he had heard so much, is only an image, an interpretation of this Truth for which he had always searched. Since childhood, he had pursued Reality which hid behind the images of the unconscious. Then he had been told

that that Reality was called the Teacher. When he finally succeeded, not to be the mediator of this Reality, but to be dissolved in it, he saw clearly that Truth could never have a mediator. He did away at once with all the hierarchies, the mystics, the yogas, in short all idea of progress with regard to the self. The man who, having freed himself from self-consciousness has become one with the universal, that man now has become the very goal of humanity, the beginning and the end, and this Truth is the only Teacher for whom men have always been searching for the thousands of years during which their dream lasted, this dream which to-day comes to an end.

It was impossible to clear the misunderstanding. One of the reasons of this difficulty, and not the least, was the incapacity in which Krishnamurti found himself to explain reasonably the phenomenon which had taken place in him. Only much later was he able to acquire this capacity, gradually, and after innumerable efforts. He had to invent little by little a technique of which as yet no element existed in the realm of human culture.

He was pursued by anxious questions concerning his personality, for, if Truth can have no mediator, what becomes then of all religions? And the very manner in which he struggled to keep his Truth intact, was indeed a great lesson.

If self-consciousness, whatever the world of ideas and feelings which it creates, is still merely a dream-state, if all to which men have aspired, prisoners of their self, is an awakening that goes beyond all myths and all symbols, and if Krishnamurti has reached this awakening, then he has indeed identified himself with it, with that which men have always worshipped under many divine shapes. He is that very thing to which men call and pray in their innumerable religions. We see as a matter of fact that there has never been any question but this awakening beyond the mists of self-consciousness, which is unconsciousness. Understanding therefore is not a state in which we shall find answers to questions put by the self ("Who created the world?" etc.), but it is the dissolving of that very "I" who asks these questions.

Krishnamurti thus resolutely affronts all the questions to which we should like to make him answer by "yes" or "no". The world does not care to know who is a Teacher, nor whether he who has something to say is or is not a Teacher, moreover no one knows what a Teacher is! This label is absurd.

*It is perfectly simple for me to go out into the world and teach. The people of the world are not concerned with whether it is a manifestation, or an indwelling, or a visitation into the tabernacle prepared for many years, or Krishnamurti himself... **

People are suffering, and they want to know if what you bring is a real solution, and not *who* you are -- a problem which is therefore insoluble. Nevertheless, Krishnamurti is surrounded by a great number of people who having nothing to bring to the world, yet think that they can help it by presenting it with a Messiah, whom they do not understand.

You have not found the Truth for yourselves, you are limited, and yet you are trying to set other people free. How are you going to do it? How are you going to discover what is true, what is false, what is the World-Teacher, what is reality...

Suppose a certain person was able to tell you that I am the World-Teacher, in what way would it help, in what way would it alter the Truth? In what way would understanding come to your heart, and knowledge come to your mind?...

Now you are waiting for the Truth to come out of one person. You are waiting for that Truth to be developed, to be forced upon you by authority, and you are worshipping that person instead of the Truth.

When Krishnamurti dies, which is inevitable, you will make a religion, you will set about forming rules in your minds, because the individual, Krishnamurti, has represented to you the Truth. So you will build a temple, you will then begin to have ceremonies, to invent phrases, dog-

mas, systems of beliefs, creeds, and to create philosophies. If you build great foundations upon me, the individual, you will be caught in that house, in that temple, and so you will have to have another Teacher come and extricate you from that temple, pull you out of that narrowness in order to liberate you. But the human mind is such that you will build another temple round Him, and so it will go on and on...

But Krishnamurti has firmly devided to break down this fatal determinism. His cry of liberation is also a cry of revolt. He will not be imprisoned, he will not be put in a cage, no one shall catch him.

*I do not want to be bound, because that means limitation. You cannot bind the air. You can hold it, you can pollute it, you can put poison in that air, but the air which is outside, which is for all, you can never control. I am not going to be bound by anyone. I am going on my way, because that is the only way. I have found what I wanted, I have been united with my Beloved, and my Beloved and I will wander together the face of the earth *.*

But in spite of this violence, he has had to struggle for years, to break again and again the tight meshes of the net in which thousands of people wanted to hold him. For those who have followed it step by step, day by day, this struggle takes on a gigantic, a universal significance, and sums up all the battles which, through His-

tory, man has had to wage in order to free himself from the myth. Krishnamurti presents a figure which seems to have no parallel in history. Generally speaking, we may say that for almost four years, all the questions put to Krishnamurti were covert attacks meant to wrench from him a word, just one word, which would have forced him, in spite of himself, to assume an authority which he refuses to assume. All methods were used, consciously or unconsciously: cunning, violence, the direct attack, betrayal, wrong interpretation, insinuation, the confusion of opposite ideas in order to force a tacit acceptance, the dissociation of a single point of view, which seemed to warrant a choice.

Enormous crowds rushed against this man whom they had already deified, who had, so to speak, caught in his arms all the Gods, who asserted his identity with the absolute Truth to which these Gods themselves are aspiring, who refused to let go his heavenly discovery while refusing at the same time to recognise its divinity. In this struggle, they wanted to impose upon him one of two alternatives: to let go his hold upon the divine discovery, so that, like balloons, the gods might go back to their heaven, so long as he insisted on being nothing but a man in the most natural and the most normal sense of the word; or else to let these balloons carry him up, and place him in the celestial vault, in the high place which had been pre-

pared for him. Innumerable people, inspired with religious fervour, set every possible trap for him, unconscious traps into which they persistently fell themselves, in their frenzy to reconcile that which is irreconcilable. They confronted him with his own youthful writings; he was publicly challenged with questions of a personal or intimate character; he was accused of pride, of hard-heartedness; the rumour was spread that the Master (or the Lord) who was supposed to speak through him had withdrawn from this insurgent disciple; numerous explanations of his case were published, to prove that the very nature of his message implied that he would become the victim of the illusion of identification, but that one ought to discriminate between the teachings and reject those which, being his very own, were in opposition to the great occult tradition.

These prodigious onsets (the chronicle of which would make a valuable document on the obstinacy with which men cling to elaborate myths) never succeeded at any time in shaking Krishnamurti, and it is in the light of all these struggles that his teaching of that period appears most illuminating, far more than isolated writings detached from the episodes which inspired them. Amazing was his persistency always to come back, spontaneously, with a precision that never faltered, to the one point which to him is essential. His capacity for eluding one fixed

position, which, by defining him, would have conferred upon him, in spite of himself, some authority, is truly amazing.

Did anyone imagine that, when he opposed one thing, he favoured its antithesis? He comes back to his original position by declaring that he is also opposed to the antithesis. The doctrines, the theories, all prepared to take shape by invoking his authority, have been shattered to pieces. Not only is this man not afraid of being misunderstood, but he seems to want to be misunderstood, in spite of his listeners. Not only does he refuse to found a religion, but he is bent on destroying the very basis of a religion which had already been founded upon him. "*I have shattered the very rock on which I grew*"*, he writes in one of his poems. Nothing can be more true from every point of view, and his teaching is the result of this victory.

If he had not found Truth, if he had not fulfilled himself in it, but, invested with authority, armed with an enormous and involuntary personal power, had he at that time, from sheer honesty, withdrawn from the game and rejected the power by denying the authenticity of all the occult-spiritualistic revelations in the world, his task would have been very simple. But it turned out differently. He discovered the source, and destroyed every vessel which had already been prepared to hold it. Everything was ready — the apostles were there waiting for him, and

rituals, liturgies, doctrines, and huge congregations. Everything had been built around him, around his search, his inner certitude. Now it must come to an end, this formidable preparation of sixteen years, which, throughout the world, in India, in Europe, in America, in Australia, in forty different countries, had been successful in kindling devotion ready to burst into flames. Now all this was finished. If Krishnamurti, although freeing himself from myths, had not liberated himself completely, absolutely definitively, he would have made use of this tremendous instrument of domination which was offered to him. While changing it, of course (and one expected some changes), he would have, especially in India, like Ramakrishna, assumed the role of a religious reformer. His power was such that one word from him would have been sufficient to electrify hundreds of thousands of people, who instinctively recognised in him his stupendous realisation, and who wanted it to be divine. His certitude must have been very great for him to have had the courage, instead of falling into the snare of sentimental compassion, to deny all comfort to these crowds, to bring them neither a faith, nor a means of evasion, but on the contrary to call every one back to the one place from which he longed to escape: into himself. That word of assurance for which they were waiting in order to *believe*, the yes or the no, that word has never been spoken.

VI

1928 — THE CONQUEST
OF POWERLESSNESS

1928: this "absolute Truth", the "Life", the "essential Reality" of which Krishnamurti spoke, had not yet been understood by anyone. The words he used were vague, and Krishnamurti seems to have the irritating gift of using only words susceptible to as many interpretations as there are people listening to him. In spite of these difficulties, he evoked trust, for the results in him, of this inner change, were most marked. His attitude did not lend itself to any misunderstanding; his position was becoming clear, as regards everything that had been expected of him, as regards all metaphysical and religious traditions, from which it was obvious that he had resolutely freed himself and also as regards social questions. His method, moreover, was already shaping itself, a method of realisation which called for a complete adherence of the individual to daily experience.

Therefore it is not a psychological study of the Truth that we find during this period, but valuable indications which will make it possible, later on, to rechristen the words when they become more precise. We can also see the posi-

tion he assumes in regard to social questions, which, although not based on philosophy, is none the less clear for that. Besides, this Truth of which he speaks is not a static thing, he will never be able to define it. No explanations of this liberation from the self could be more explicit than the struggles which take place between Krishnamurti and the anxious, distracted selves which surround him.

How can he assert that he has no disciples, when people, "authorities", have already claimed to be his chosen disciples?

*I say again that I have no disciples. Everyone of you is a disciple of the Truth if you understand the Truth and do not follow individuals. I have no followers. I hope you do not consider yourselves as my followers, for if you do you will be perverting and betraying the Truth which I maintain... You look to discipleship in order to be encouraged or discouraged, in order to lean upon and to be protected by someone else; and, friend, when you depend on another, woe to your life! ...The only manner of attaining Truth is to become disciples of the Truth itself without a mediator... The labels which you adore have no meaning. I know you will all feel doubt with regard to what I am saying, feel uncertain of my statements, but, friend, I say that Truth has nothing to do with the petty, tyrannical personalities whom you worship, whoever they be.**

But, if he has no disciples, he will at least

make use of the rituals which have been prepared for him?

I still maintain that all ceremonies are unnecessary for spiritual growth. How glad you would be if I were to say in a very authoritative manner that they are or that they are not necessary! How delighted you would be if I said, "Please go on performing your ceremonies", or else, "Please do not go on performing your ceremonies" — then you could feel at rest. Because I do not say that, because I do not base what I say on authority, you are puzzled, and in your anxiety there is confusion of purpose, which emphasizes the unessential and loses sight of the essential. I say that all ceremonies are unessential for the fulfilment of life. But you will say, "What about the ceremonies of the Liberal Catholic Church and Co-Masonry?" (1). Friend, you must decide. It is not for me to decide. How happy you would be if I decided for you! You are all like little children that cannot stand on their own feet and walk by themselves. You have been preparing for seventeen years, and you are caught in your own creation. Do not use me as an authority, do not say that Krishnamurti disapproves of ceremonies. I neither approve nor disapprove. If you want to perform ceremonies you will perform them, and that is a reason sufficient in itself;

(1) Sects which claimed Krishnamurti's support.

*if you do not want to perform them you will not perform them; and again, that is a reason sufficient in itself. These difficulties only arise when you are trying to obey, when you are frightened, frightened that you may lose the spiritual manna which you think exists in your particular organisation. No organisation, however seasoned in tradition, however well-established, contains the Truth *.*

It had been said that the Teacher would come to hasten evolution, and Krishnamurti says that one can be liberated at any stage of evolution:

*I say that liberation can be attained at any stage of evolution by a man who understands and that to worship stages, as you do, is not essential. As you have snobbery in the outside world, and pay reverence to aristocratic titles, so you have spiritual snobbery; there is not much difference between the two. So you must develop your understanding and your desire to attain and forget all the stages and the people who are at those stages. Of what value are they to you? **

It is this disregard of hierarchical, religious, metaphysical, occult ladders, this refusal to recognise steps which, according to every tradition, in some aspect or other, must be travelled by those in search of spiritual liberation, this denial of the efficacy of any evolution in regard to the self, which spiritual snobs find the most difficult to admit.

Has he not then one teaching for the masses, and another for the chosen disciples?

*I have no chosen disciples. Who are the masses? Yourself. It is in your minds that the distinctions exist between the masses and the chosen ones, between the outside world and the inner world. It is in your minds that you corrupt, step down the Truth.**

But, if he does not recognise any hierarchy, where does he place himself? Is not his consciousness a simple fragment of the Christ consciousness?

*Friend, you are playing with these things. To you they are not vital but to me they are vital. I am concerned with Truth and with the awakening of the desire in each one of you to discover that Truth. You are concerned with the consciousness of Krishnamurti. How can you tell when you know neither Krishnamurti nor the Christ? I do not know who tells you these things, but how you are all caught up in the lovely designs of words!... Friend, do not concern yourself with who I am; you will never know. I do not want you to accept anything that I say. I do not want anything from any of you; I do not desire popularity; I do not want your flattery, your following...**

No one had ever yet seen a Master who wanted to be without disciples nor one who created so much doubt around himself. Yet he never shows himself greater than when he projects the ques-

tion upon the very consciousness of the person who puts it to him, when he stirs up doubt and confusion. Finally, a question, clear, precise, direct, agonising, is thrust upon him, a question which, two thousand years ago, had already been asked and answered, put to rest by an evidence which imposed a faith:

— Are you Christ come back to earth?

And the answer comes immediately, clear, lucid, terrible. The final answer :

— Friend, who do you think I am?...

There will never be another answer... And thus the debate concerning the identity of Krishnamurti will gradually exhaust itself, an absurd debate if you wish, but absurd only to the extent to which are still absurd, sub-human, all the beliefs of men, their religions and their non-religions, their negations as well as their affirmations; absurd also to the extent to which it is absurd that men do not know what a human entity is. And it is precisely upon this point that Krishnamurti, by his attitude, by his answers, has centered all the searches and all the doubts: on the human entity, the self in everyone, which everyone must dissolve, must, so to speak, consume, before he can really understand what is meant by the question: "Who are you?"

— "Do we understand that we must not be afraid to follow to its conclusion the implication of your words?"

— *Why have you fear? What are you afraid of? Afraid that what I say may be the Truth? Afraid to give up those things that you have clung to for so long? How do you think to find anything in life if you are afraid to carry your thoughts and feelings to their ultimate conclusion?...*

*Unite with life and you will unite with everything. How can you unite with life? Not by creating complications, but by creating that burning desire for Truth which destroys all complications. And you say : How am I to be in love with life? Gather experience. How am I to gather experience? Invite it. How am I to invite it? Do not seclude yourself from life **

But while, already, Krishnamurti's attitude compels conviction, in the sense that one cannot doubt the existence of this Truth into which he has entered; while, in his talks, he makes use of everything to strengthen this conviction, the look in his eyes, the infinitely varied intonations of his voice, the intensity of his concentration, the restrained ardour of his gestures; one must nevertheless admit that the words which remain of this period, concerning the essence of his message, have only the same value as foot tracks in the desert. This "liberation", this "releasing" of "Life"; this "establishing within us of the eternal goal" which, like a compass to a disabled ship must guide us in the realisation of the goal — (to establish the goal within us in

order to attain it); this "freedom", which is "happiness", which is "the Truth", which is "the eternal", the "absolute" within which ceases all conflict between good and evil, between the individual and the social; this "understanding of life" which will make us our own master, for it is the "consummation of all intelligence", all these words remain merely in an undetermined territory and are, therefore, ineffectual, for those who do not know already the general direction of Krishnamurti's message.

One can very well say that the words used by Krishnamurti in 1927 are vague. In 1932, his words will be precise, and they will be understood still less! In 1927, he speaks of a liberated life and no one knows what it is. In 1932, he will explain that man must free himself completely from his self: we shall, then, understand the words, but behind these words, which have become precise, the message will elude all half-measures, avoid all interpretation. We shall not be able any longer to take refuge in vague, mythological dreams. We shall regret the Krishnamurti of 1927, who seemed more accessible. To search for "Life" would seem to be a paradisiac adventure, calling for much devotion, a large sentimental wave of silly adoration, an easy way to lose oneself in a nirvana of day-dreaming. To be free from self by means of a formidable concentration of all one's faculties and an absolute detachment from all that one holds dearest, is

to change this easy adventure into a terrific destruction, individual and social, of the whole universe of which the self is the centre. Such a destruction of unrealities, which is life itself, becomes incomprehensible, unacceptable, fantastic, and above all terrifying, the more so when the words become clear.

Thus, the clearer the words, the less understood the message. But, from the very beginning, we must be careful not to take advantage of the lack of precision of the words in order to interpret, to lessen the message. It is already complete, absolute, irreducible. From 1927 on, we can only understand Krishnamurti if we are ready to consider him as absolute. Once more, we must accept him as he is, or not at all. There is not, from 1927 on, an "evolution" of Krishnamurti. The whole cannot increase. There is, and there always will be, an evolution in his expression. But the essence of things cannot be an evolution, it is, at every moment, a rebirth without past or future. It is a dynamism which constantly springs from itself, absolutely new, absolutely complete in itself. And so, it is not in the impossible descriptions of this Truth which Krishnamurti attempts, that one can find an answer regarding the existence of this Truth, but through the indications he gives as to the way in which to look for it, and above all, objectively, in its consequences.

It is obvious therefore that, in order to under-

stand the essence of the message as he gives it in the first period of his teaching, one must approach the words used in that period only in relation to Krishnamurti himself, and consequently endow them with the full meaning of his experience. Thus, the words "to establish within each one the eternal goal", and "to use this goal as a means" can either have no meaning, or can be a short cut through all the meanderings of Time. And it is just in this way that Krishnamurti gave the true vision of reality. He destroyed duration by acquiring a timeless consciousness. He destroyed for the self the belief in the necessity of an evolution. He showed that man can abandon his individual dream, that he can free himself from his self, that builder of symbols and myths; he showed that the real absorption of all the past is only possible within the present, that to pursue truth in the future, or in subtle planes of consciousness is only an illusion. He made quite evident this actual incandescent telescoping of the past and the future in the Present which alone is real. He projected his listeners into the focal point of this telescoping, this point which, lacking a better term, one may call the goal; but a goal which is a centre; but a centre which is mere motion; a motion which is the present, the totality of past and future. This point which is within us, which is us, which is our essence, this "goal" which is opposed to all finality, Krishnamurti proclaimed

from the very beginning of his teaching, and in spite of all that it entails of irrationality, he was capable of awakening it in others, by the very fact that he had been identified with it.

As a sleeper might hear in his dream a voice calling, a voice which would settle and live in his dream, gradually becoming the centre of it, and then dispel all the clouds of non-existent duration, so Krishnamurti's listeners heard his voice in the dreams of their individualised, isolated "I", establishing within them, in the centre of their consciousness, *their own awakening*.

One must not forget the intense atmosphere created, in spite of himself, round Krishnamurti, and which determined the form of his teaching. Having discovered neither facts nor ideas, but a state, it is obvious that the first consequence of this discovery would be a resonance of that which surrounded him.

It is in this way that the message of that period must be examined.

...Liberation in its absolute sense is a liberation that is the outcome of all experience and not the mere destruction of feelings. And such a liberation is necessary for the ultimate, the final, the absolute happiness. I mean by that happiness which is the accumulation of intelligence, the power of greatness, the creative power of genius...

The other day I was talking to a man in Bombay, who after a lengthy discussion, said to me:

What you are saying will bring about supermen who will stand on their own feet, who will create order for themselves, who will be the absolute rulers for themselves; but what will happen to the man who is down below, who depends on outside authority, on crutches, who is forced, urged to a particular morality which may or may not suit him? I answered him : Take what is happening in the world at the present time. The strong, the violent, the powerful, the rigid, the men of power and strength are at the top, and the weak, the tender, the struggling are below. Now put that in contrast to the tree whose sustaining power, whose strength lie in its deep roots, which are all hidden away below, and on the top there are the delicate leaves, the tender shoots, the weak branches. In human society as it is at present constituted, the strong and the powerful are supported by the weak, whereas in Nature, the strong and the powerful are below to sustain the weak. So long as you look at every problem with a twisted and a crooked mind... you will accept the present conditions; whereas I look at the problems from the other point of view.

Because you are not convinced in your own knowledge, you are repeating authority, you are bolstering up by quotations, the authority of the past against something new. Against that argument I have nothing to say. But if you look at life from a point of view that is unbiassed,

that is not warped by authority, that is not sustained by the knowledge of others, but that is upheld by your own culture, your own understanding, by your own affection, then you will understand what I am saying, for the meditation of the heart is understanding.

Now personally — and I hope you will understand what I am saying and not misunderstand it — I have no belief and I have no tradition. That has always been my attitude towards life. As life is different from day to day, and as I want to understand life from day to day, it is no good having a belief and a tradition which bind me and prevent me from comprehending life.

You can attain freedom wherever you are, but that means that you must have the strength of a genius. For a genius after all is a person who grows out of his circumstances, who is beyond his circle. So if a person thinks that here or elsewhere he cannot develop his unique perfection, before he leaves this or any other place, before finally deciding, let him understand that wherever he is, if he is not strong enough, his circumstances will drown him; that wherever he is, if he is strong enough, he can grow to perfection... You will reply: I have not the power... that is just my point of view: in order to discover the power in yourself, you must go through all experience, but you do not want to do it.*

But how can one help those that are weakest,

those that are the most exploited, those who need it the most, how can one help them to approach this liberation.

*By showing them how to revolt intelligently towards a purpose, towards the attainment of that freedom which is essential for all. It is not enough to make of industry a wonderful thing, to make the workers comfortable, to give them leisure; they would still be bound by that same limitation. Ford is giving them leisure, making conditions ideal, and many, many industrialists are doing the same thing, and yet they are only decorating the cage, they are supplying things which will but encourage useless desires. And as long as those desires exist, there are sure to be poisonous systems throughout the world. My concern is to utilise the desire, in order to make men free, and not merely to decorate the gilded cage of civilisation *.*

Thus all social, moral, religious, traditional frames, which seem to have been made to uphold, help, protect those who are weak, to guide them, to lead them toward a better life, are precisely the very obstacles which prevent their approach to life's direct experience. And those shelters, which, because of weakness and fear, men have erected as a protection against immediate and simple experience, are the very things which are disabling them. They become the instruments of power, of material and spiri-

tual exploitation: the powerful ones are at the top, and are leaning on the weak ones, whom they thus weaken the more. Who cannot recognise here, in the position already assumed by Krishnamurti a very clear and simple recognition of the necessity of a human state in which "the free development of each would be the condition of the free development of all" (1).

Fear is the principal cause of the actual state of things. The cause of fear is the loneliness in which each individual finds himself within his own separate self. It is the circle of his self-consciousness which separates him from his own essence, from his own genius, his liberation, his happiness.

Have no fear. Most people in the world — it does not matter who they are — are bound by fear of going wrong, fear of heaven and hell, fear of approval or disapproval, and so all the time they are fearing. When you realise that there is no such thing as good or evil, that there is no such thing as heaven and hell, that there is no such thing as failure, because everything is a matter of experience, then fear disappears. So liberation is the conquering of fear. For it is fear that binds, that warps, that perverts. If somebody told me that I was going to hell, it would not make any difference to me. If somebody told me that I was doing wrong, it would

(1) This is a quotation from Marx and Engels.

make no difference to me, because I am not afraid. But most people are afraid of conditions which they have not tested. And you can only test them by the knowledge which you gain from experience. If you feel fear, face it. Fear comes when you have a dark corner in your mind or in your heart in which you keep unsolved problems. It is like this. You never go to a temple with your solved problems. You go to a church or temple to worship or to pray, when there is a problem confronting you to which you cannot find a solution. That is what religions have become — a peg on which to hang all your unsolved problems.*

If life is meant to be a metaphysical infinite, then obviously it is just the opposite of what Krishnamurti means when he uses that word.

The life which is eternal, which is the source and the goal, the beginning and the end, yet has neither end nor beginning, this Life which belongs to everything and everyone, is not beyond us, is not a supernatural presence, nor a cosmic consciousness, nor an universal intelligence, nor in any way a metaphysical being. It is, at every moment, the totality of all there is. It is therefore ALL, it is the whole, seen in a simple and direct way. This whole, which is Life, has no cause, no finality, but that which has a cause and an end is the self. Our self, which is at the same time physical, biological, psychological, social, is the wall which separates us from each

thing, from each thing as it is. But this wall, experience alone can destroy. Experience must be met by the totality of our being, for if we withhold some part of ourselves, it is precisely that part which will take refuge in the self.

Experience therefore is meant to drive the self out of its shelters. In that sense one can readily say that Krishnamurti is an occasion for experience. But how can one create experience in others? *First of all*, he says, *disturb them mentally and emotionally*. It is true that one can understand the experiences of others, but in order to do that one must have a power of affection which very few people possess. *If you have that immense affection, then life and the understanding of life become simple.*

— “How can a man who has been dulled and destroyed by the most cruel of social systems, how can he who is mediocre find in himself this capacity to understand?” नयन

Do not say that the working people are mediocre. They are not. The people who are satisfied with dogmas, with beliefs, with sects, who have put aside suffering and equally joy — such people are mediocre, not the working man, not the man who does not know where he will get his next meal. He is not mediocre. The man who knows where to get all his meals is generally mediocre.*

Now most people in the world imagine that

ruth is hidden away from general existence, from the ordinary human mind, from the ordinary man of thought and feeling — imagine that they must retire from the world to seek Truth, that they must acquire certain qualities, certain knowledge, experience, certain sorrows and certain pleasures. I want to show that the moment you understand life as it is taking place around each one of you, then you understand Truth... There is no God except a man purified, and there is no Power exterior to himself which controls him — no guide other than himself. There is no heaven or hell, good or evil, except that which he creates himself, and hence man is solely responsible to himself, to no one else.*

In order to acquire this full responsibility, which is the first step towards the absolute Truth, we must reject all spiritual authority, all tradition, all belief. We must be discontented, must be in revolt against all established things. We must be simple. To be simple does not mean to be primitive. True simplicity is the result of great experience, of great suffering, of great struggles. We must gather together as a sheaf, all the parts of our being, which have hitherto remained separate: body, mind, emotions. We must harmonize them. It is thus that our personality, our uniqueness, our characteristic style will be set free. And this will bring about the purification of the self, which is the animation of all that is not purely, solely, our

own. This purification is the rejection of that which is alien to us. When the self has rejected everything, it will be completely purified, man will then find that neither self nor self-consciousness exist in him any longer. The uniqueness, the personality were not the self, but merely its peculiar way of digesting itself, of wearing itself out, of dissolving itself as self.

All this is perfectly simple, but one must begin by applying it to oneself, and begin at once. To wait until to-morrow, will bring no change in the present, which is here, now, in its totality. To-day is already the to-morrow of innumerable days! But in order to begin at once, we must have the desire to do so. We must realise that we are imprisoned in the self, then, by a process of intuition, understand that so long as there is any self-consciousness, there will be imprisonment, a thwarting of life; then identify ourselves, not with the self, the prison, but with life which is ardently longing to be set free. This is the "establishment of the eternal goal in us".

The establishment of the eternal goal is of primary importance for one who desires to disentangle himself from all the complications of life — not the goal of another, nor the vision of another, but the goal that is born of his own experience, his own sorrow, suffering, and understanding. Such a goal, when once it is esta-

blished, will throw light on the confusion of all thought, and thereby make clear the purpose of life.*

It is a question here of the purpose of the individual life of man. The Life, the Life universal has no purpose, no goal, no finality. This point has been made sufficiently clear, as also the main lines of Krishnamurti's message, and the characteristics of his expression, to enable us now to make the effort of really understanding his words, of giving them their real meaning.

Because the individual has not solved his own problem, the problem of the world is not solved. The individual problem is the world problem... If the individual has not found his goal, the world will not find his goal. You cannot separate the individual from the world. The world and the individual are one. If the individual problem can be solved by understanding, so can the problem of the world be solved.*

The individual problem is the problem of the isolated self, the problem of the separate consciousness. Society, as we see it, cannot be separated from the individual selves, and it carries within itself their inner contradiction. Those who want to solve the social problem, yet have not destroyed within themselves the illusion of the self, are merely adding to the social chaos.

If we care to do so, we may open here the discussion as to which came first, the hen or the

egg! We may believe that Krishnamurti considers that the social problem is consequential to the individual problem, whereas according to the materialistic conception of history it is the opposite. By believing this, however, we should merely attribute to Krishnamurti as well as to the Marxists, an absurd position. The beginning of the individualisation of consciousness into separate selves is indissolubly bound to human activity, to the relationship between man and nature. The selves, fashioned by Nature, are a transitory state leading towards that which is really human. This state is as yet only pre-human. But we can become a danger to everything which the self has organised and built, and we can create a truly human system, only by liberating ourselves from ourselves, if we become fully conscious, and destroy the chrysalis of our individualism. We can see human beings, living, developing and dying, locked up in their individual dreams. No work which we undertake from the inside of our own dream can dispel the collective dream. Therefore, if it is true that this point of view calls for fundamental social changes, it can also guide them and indicate the direction in which to pursue all social activities, by giving them the psychological basis which they have lacked until now. This message, if we understand it rightly, gives us not only the certainty that there is a human state completely freed from the illusion of the self,

as well as the knowledge of this state, which is the outcome of all human faculties, but also it establishes in us the unshakable conviction that this state is the only one which is truly human. Illumined by this inner dawn, we shall drive away, both from within ourselves, and from around us, the shadows of unconsciousness and fear, God, possessions, comforters, spiritual and social hierarchies — in other words the sub-human and its sub-consciousness.

The sub-human creates the illusion of duration in time. The future, which is but the prolongation of this illusion, can never give us more than the totality of life, which exists here, now. But for those who have established within themselves this new dawn, *for them life becomes simple. There is no longer confusion, and time and the complications of time disappear...*

Time is only a binder of life and the moment you are free you are beyond time... Each must discover his own way of attainment. There is no other truth, no other god, but that goal which each one has established for himself, which cannot be destroyed by the breath of man or by the passing whims of any god.

How can we, in order to attain this Truth, harmonize the mind, the emotions and the body?

The mind must have a goal of its own, but it must be a goal created by you yourself; otherwise it will lead to superstition. What is the

ultimate goal for the mind? It is the purification of the self, which means the development of the individual uniqueness. To gain freedom, great desire is needed. People are afraid of desire, thinking that it is something evil which must be destroyed. But it is a mistaken attitude. Desire is the motive power behind all action... So if you would fulfil life you must have great desires, for desire brings experience and experience leads to knowledge. If a man knows how to use desire, it will bring him to the freedom for which he longs. If desire is killed or suppressed, there is no possibility of freedom. Most people in the world have intense, burning, vital desires, but instead of utilising them and training them, they either suppress them or are controlled by them. Without desire there can be no creative work... Mental and emotional problems are more difficult to solve, and because the way to solve these problems is so little understood, religions, creeds, and dogmas have been invented... Because man does not want to be free, he kills his desires...

A mind that is simple will understand perfection because it is part of perfection itself... Simplicity of mind is the greatest and most difficult thing to acquire, but in order to be simple you must have great experience...

What is the ultimate goal for the emotions? It is affectionate detachment. To be able to love and yet be not attached to anyone or any-

thing is the absolute perfection of emotion... Love — however envious, jealous, tyrannical, selfish it may be at first — is a bud that will grow into a great glory and give the scent of its perfection to every passer-by... You must love all and yet be detached from all, for love is necessary to the unfoldment of life... There are many ways of acquiring experience — one is by living in the life of everyone, looking through the eyes of every passer-by and experiencing in imagination his sorrow, his transient pleasures... I have watched people who have greatly desired to help others but they do not know how to help. They are incapable of putting themselves into the place of another and so envisaging his point of view. Those who would understand the life around them... must develop great love and yet be detached from the bondage of that love. They must have great sympathy and yet not be bound by that sympathy. They must have great desires and yet not be slaves of those desires.

What is the ultimate goal for the body? Beauty. Everyone in the world is seeking for beauty but they seek without understanding. It is essential for the body to be beautiful, but it must not be a mere shell of beauty...

We must co-operate with life, abandon ourselves to it, follow it in everything which expresses its force of expansion, its dynamism.

When you bind life to beliefs and traditions,

to codes of morality, you kill life... Life desires to find its freedom, the only way by which it can attain it is through experience... In the olden days, especially in India, those who desired to find Truth imagined that they could discover the way by withdrawing from the aching world... But now you have to face life as it is, for you can only conquer life when you have a complete and not partial understanding of it...

Once there was a man who kept all the windows of his house well closed except one, hoping that through that window alone the sunlight would come, but it never came. That is what those people are doing who are bound by tradition, by narrow sectarian beliefs, and who think that Truth is contained in any of those beliefs.*

In order to develop this understanding, which in the end will shatter our "I", we must be in revolt. This power, which is in us, we alone can develop. Life is simple and magnificent. It can not be imprisoned in any form. But man is afraid of the adventure which life is offering him. It is offering it to him in the "now". He refuses it, by leaning on the past. "Every one throughout the world is bound by the traditions, the fears, the shame, the beliefs, the morality of the past. If you are constantly looking backwards, you will never discover Truth. The discovery of the eternal Truth lies always ahead of you... Cut away the bondage of the past as a woodman cuts his way through a dark forest...

Do not live in the future nor in the dead things of yesterday, but live rather in the immediate now, with the understanding that you are a product of the past, and that by your actions of to-day you can control to-morrow and so become the master of evolution, and hence the master of perfection. Then you will live with greater intensity, then every second will count and every moment will be of value. But you are frightened of such a present." *

In fact, as soon as the self projects the light of doubt on his past, which is nothing but himself, he destroys himself. And it is precisely in order not to destroy himself that he refuses to answer the call of the now, which is Life. And yet, if we want to know Truth, *the very first thing is to invite doubt.* Invite it, not let it creep in. Invite it in the fullness of our being. Invite it, welcome it in its magnificent cruelty. Faith stifles doubt, it stifles life.

*For I tell you that orthodoxy is set up when the mind and the heart are in decay. But when the mind and the heart in their fullness invite doubt, then there shall be no orthodoxy, there shall be no authority, there shall be no small, petty beliefs in personalities... so far you have worshipped personalities... not the Truth itself... And if you have the understanding, if you have the courage to invite doubt, then you will be the true disciples of the Truth and not the disciples of an individual — as you are at present **

Krishnamurti is not the Comforter, he does not bring reassurance; he does not soothe; he is not the shepherd of any flock. We wanted to believe, he brings us doubt. We asked him to be a support, a refuge, he throws each one back upon himself. We asked of him a new hope, a new faith, a rejuvenation of dreams that had become too painful, because they have repeated for too long symbols which have lost their efficacy. He brings a liberation which can only be achieved by facing daily life, the life of the street. We wanted an evasion, and it is precisely the opposite which he brings, because there is no way *out*, only the way that leads *in*, into the very heart of things.

And because hundreds of thousands of people had already conferred upon him a spiritual authority, he uses their faith in him as a weapon in order to destroy from top to bottom that which had been elaborated by the unconscious, and he calls forth a new human state, men liberated from the sense of self.



सत्यमेव जयते

VII

1929 — THE DESTRUCTION OF THE
TEMPLES

MOST of those who are listening to him refuse this liberation. If they wanted to be free, they would not thrust upon him all their problems. A Redeemer is what they want. Human cowardice never ceases to manufacture magnificent figureheads, in whom it is merely sufficient to believe, and who will take care of all the rest. To soothe the doubts, to appease the fears, to comfort, to rock, to lull to sleep, to carry all the responsibilities, and at the same time to open up horizons of infinite hope; to arrange everything when all goes badly; to explain when one does not understand; this is the character which they want Krishnamurti to impersonate. And he definitively contrives to be the very opposite of this character.

There is no common measure between the wish of the sleeper to prolong his dream and the awakening. It is in no way possible to reconcile these two worlds. The sleeper can perceive a shock which tends to awaken him, but if he continues to sleep, he changes this per-

ception, in his dream, into a symbol, and organises his dream round this distortion of reality. It is in the same way that the majority of the members of the "Order of the Star" behaved. They had been organised round the will which Krishnamurti expressed to awaken them to Reality. And after he had been fully awakened, he never ceased for two years trying to shake the sleepers, and they never ceased changing these shakings into dream symbols.

Then one day this great mythical struggle came to an end. It came to an end as soon as Krishnamurti considered possible the dissolution of the Order of the Star, at a time when this dissolution could in no way, either in one sense or another, confer upon him, in spite of himself, any spiritual authority, any kind of power. If he had made this dissolution earlier, it would have given some hold to the dream. His patience, which seemed needlessly prolonged, was a proof of wisdom. The declaration he made on this occasion indicates great care on his part not to apply any pressure but to leave everyone free to judge for himself the import of his action.

You may remember the story of how the devil and a friend of his were walking down the street, when they saw ahead of them a man stoop down and pick up something from the ground, look at it, and put it away in his poc-

ket. The friend said to the devil, "What did that man pick up?" "He picked up a piece of Truth", said the devil. "That is a very bad business for you, then", said his friend. "Oh, not at all", the devil replied, "I am going to let him organise it."

I maintain that Truth is a pathless land, and you cannot approach it by any path whatsoever, by any religion, by any sect. That is my point of view, and I adhere to that absolutely and unconditionally. Truth, being limitless, unconditioned, unapproachable by any path whatsoever, cannot be organised; nor should any organisation be formed to lead or to coerce people along any particular path. If you first understand that, then you will see how impossible it is to organise a belief. A belief is purely an individual matter, and you cannot and must not organise it. If you do, it becomes dead, crystallised; it becomes a creed, a sect, a religion, to be imposed on others. This is what everyone throughout the world is attempting to do. Truth is narrowed down and made a plaything for those who are weak, for those who are only momentarily discontented. Truth cannot be brought down, rather the individual must make the effort to ascend to it. You cannot bring the mountain-top to the valley. If you would attain to the mountain-top you must pass through the valley, climb the steeps, unafraid of the dangerous precipices. You must

climb towards the Truth. It cannot be "stepped down" or organised for you. Interest in ideas is mainly sustained by organisations, but organisations only awaken interest from without. Interest, which is not born out of love of Truth for its own sake, but aroused by an organisation, is of no value. The organisation becomes a framework into which its members can conveniently fit. They no longer strive after Truth or the mountain-top, but rather carve for themselves a convenient niche in which they put themselves or let the organisation place them and consider that the organisation will thereby lead them to Truth.

So that is the first reason, from my point of view, why the Order of the Star should be dissolved. In spite of this, you will probably form other Orders, you will continue to belong to other organisations searching for Truth. I do not want to belong to any organisation of a spiritual kind, please understand this. I would make use of an organisation which would take me to London; this is quite a different kind of organisation, merely mechanical...

If an organisation be created for this purpose, it becomes a crutch, a weakness, a bondage, and must cripple the individual, and prevent him from growing, from establishing his uniqueness, which lies in the discovery for himself of that absolute, unconditioned Truth. So that is another reason why I have decided, as

I happen to be the Head of the Order, to dissolve it. No one has persuaded me to this decision. I do not want followers, and I mean this. The moment you follow someone you cease to follow Truth. I am not concerned whether you pay attention to what I say or not. I want to do a certain thing in the world and I am going to do it with unwavering concentration. I am concerning myself with only one essential thing: to set man free. I desire to free him from all cages, from all fears, and not to found religions, new sects, nor to establish new theories and new philosophies. Then you will naturally ask me why I go the world over, continually speaking. I will tell you for what reason I do this: not because I desire a following, not because I desire a special group of special disciples. (How men love to be different from their fellow-men, however ridiculous, absurd and trivial their distinctions may be! I do not want to encourage that absurdity.) I have no disciples, no apostles, either on earth or in the realm of spirituality.

Nor is it the lure of money, nor the desire to live a comfortable life, which attracts me. If I wanted to lead a comfortable life I would not come to a Camp or live in a damp country! I am speaking frankly because I want this settled once and for all. I do not want these childish discussions year after year.

One newspaper reporter, who interviewed me, considered it a magnificent act to dissolve an

organisation in which there were thousands and thousands of members. To him it was a great act because, he said : "What will you do afterwards, how will you live? You will have no following, people will no longer listen to you." If there are only five people who will listen, who will live, who have their faces turned towards eternity, it will be sufficient. Of what use is it to have thousands who do not understand, who are fully embalmed in prejudice, who do not want the new, but would rather translate the new to suit their own sterile, stagnant selves? If I speak strongly, please do not misunderstand me, it is not through lack of compassion. If you go to a surgeon for an operation, is it not kindness on his part to operate even if he cause you pain? So, in like manner, if I speak straightly, it is not through lack of real affection — on the contrary.

As I have said, I have only one purpose : to make man free, to urge him towards freedom, to help him to break away from all limitations, for that alone will give him eternal happiness, will give him the unconditioned realisation of the self.

Because I am free, unconditioned, whole, not the part, not the relative, but the whole Truth that is eternal, I desire those, who seek to understand me, to be free, not to follow me, not to make out of me a cage which will become a religion, a sect. Rather should they be free

from all fears — from the fear of religion, from the fear of salvation, from the fear of spirituality, from the fear of love, from the fear of death, from the fear of life itself. As an artist paints a picture because he takes delight in that painting, because it is his self-expression, his glory, his well-being, so I do this and not because I want anything from anyone.

You are accustomed to authority, or to the atmosphere of authority, which you think will lead you to spirituality. You think and hope that another can, by his extraordinary powers — a miracle — transport you to this realm of eternal freedom which is Happiness. Your whole outlook on life is based on that authority.

You have listened to me for three years now, without any change taking place except in the few. Now analyse what I am saying, be critical, so that you may understand thoroughly, fundamentally. When you look for an authority to lead you to spirituality, you are bound automatically to build an organisation around that authority. By the very creation of that organisation, which, you think, will help this authority to lead you to spirituality, you are held in a cage.

If I talk frankly, please remember that I do so, not out of harshness, not out of cruelty, not out of the enthusiasm of my purpose, but because I want you to understand what I am say-

ing. That is the reason why you are here, and it would be a waste of time if I did not explain clearly, decisively, my point of view.

For eighteen years you have been preparing for this event, for the Coming of the World-Teacher. For eighteen years you have organised, you have looked for someone who would give a new delight to your hearts and minds, who would transform your whole life, who would give you a new understanding; for someone who would raise you to a new plane of life, who would give you a new encouragement, who would set you free — and now look what is happening! Consider, reason with yourselves, and discover in what way that belief has made you different — not with the superficial difference of the wearing of a badge, which is trivial, absurd. In what manner has such a belief swept away all the unessential things of life? That is the only way to judge: in what way are you freer, greater, more dangerous to every Society which is based on the false and the unessential? In what way have the members of this organisation of the Star become different?

As I said, you have been preparing for eighteen years for me. I do not care if you believe that I am the World-Teacher or not. That is of very little importance. Since you belong to the organisation of the Order of the Star, you have given your sympathy, your energy, acknow-

ledging that Krishnamurti is the World-Teacher — partially or wholly : wholly for those who are really seeking, only partially for those who are satisfied with their own half-truths.

You have been preparing for eighteen years, and look how many difficulties there are in the way of your understanding, how many complications, how many trivial things. Your prejudices, your fears, your authorities, your churches, new and old — all these, I maintain, are a barrier to understanding. I cannot make myself clearer than this. I do not want you to agree with me, I do not want you to follow me, I want you to understand what I am saying.

This understanding is necessary because your belief has not transformed you but only complicated you, and because you are not willing to face things as they are. You want to have your own gods — new gods instead of the old, new religions instead of the old, new forms instead of the old — all equally valueless, all barriers, all limitations, all crutches. Instead of old spiritual distinctions you have new spiritual distinctions, instead of old worships you have new worships. You are depending for your spirituality on someone else, for your happiness on someone else, for your enlightenment on someone else; and although you have been preparing for me for eighteen years, when I say all these things are unnecessary, when I say that you must put them all away and look within your-

selves for the enlightenment, for the glory, for the purification, and for the incorruptibility of the self, not one of you is willing to do it. There may be a few, but very, very few.

So why have an organisation?

Why have false, hypocritical people following me, the embodiment of Truth? Please remember that I am not saying something harsh or unkind, but we have reached a situation when you must face things as they are. I said last year that I would not compromise. Very few listened to me then. This year I have made it absolutely clear. I do not know how many thousands throughout the world—members of the Order—have been preparing for me for eighteen years, and yet now they are not willing to listen unconditionally, wholly, to what I say.

So why have an organisation?

As I said before, my purpose is to make men unconditionally free, for I maintain that the only spirituality is the incorruptibility of the self which is eternal, is the harmony between reason and love. This is the absolute, unconditioned Truth which is Life itself. I want therefore to set man free, rejoicing as the bird in the clear sky, unburdened, independent, ecstatic in that freedom. And I, for whom you have been preparing for eighteen years, now say that you must be free of all these things, free from your complications, your entanglements. For this you

need not have an organisation based on spiritual belief. Why have an organisation for five or ten people in the world who understand, who are struggling, who have put aside all trivial things? And for the weak people, there can be no organisation to help them to find the Truth, because Truth is in everyone; it is not far, it is not near; it is eternally there.

Organisations cannot make you free. No man from outside can make you free; nor can organised worship, nor the immolation of yourselves for a cause, make you free; nor can forming yourselves into an organisation, nor throwing yourselves into works, make you free. You use a typewriter to write letters, but you do not put it on an altar and worship it. But that is what you are doing when organisations become your chief concern. "How many members are there in it" That is the first question I am asked by all newspaper reporters. "How many followers have you? By their number we shall judge whether what you say is true or false." I do not know how many there are. I am not concerned with that. As I said, if there were even one man who had been set free, that were enough.

Again, you have the idea that only certain people hold the key to the Kingdom of Happiness. No one holds it. No one has the authority to hold that key. That key is your own self, and in the development and the purification and

in the incorruptibility of that self alone is the Kingdom of Eternity.

So you will see how absurd is the whole structure that you have built, looking for external help, depending on others for your comfort, for your happiness, for your strength. These can only be found within yourselves.

So why have an organisation?

You are accustomed to being told how far you have advanced, what is your spiritual status. How childish! Who but yourself can tell you if you are beautiful or ugly within? Who but yourself can tell you if you are incorruptible? You are not serious in these things.

So why have an organisation?

But those who really desire to understand, who are looking to find that which is eternal, without beginning and without an end, will walk together with a greater intensity, will be a danger to everything that is unessential, to unrealities, to shadows. And they will concentrate, they will become the flame, because they understand. Such a body we must create, and that is my purpose. Because of that real understanding there will be true friendship. Because of that true friendship — which you do not seem to know — there will be real co-operation on the part of each one. And this not because of authority, not because of salvation, not because of immolation for a cause, but because you really understand, and hence are capable of living

in the eternal. This is a greater thing than all pleasure, than all sacrifice.

So those are some of the reasons why, after careful consideration for two years, I have made this decision. It is not from a momentary impulse. I have not been persuaded to it by anyone—I am not persuaded in such things. For two years I have been thinking about this, slowly, carefully, patiently, and I have now decided to disband the Order, as I happen to be its Head. You can form other organisations and expect someone else. With that I am not concerned, nor with creating new cages, new decorations for those cages. My only concern is to set men absolutely, unconditionally free.*

For those around Krishnamurti who tried sincerely to understand him, this destruction of the Temples was a symptom, an indication, a kind of evidence of the authenticity of his liberation, although the nature of this liberation remained as yet vague. The Truth, the Life, the essential, the kingdom of happiness, the kingdom of eternity : words which might have any kind of meaning, or no meaning at all. And at that time, the meaning could not be clearly understood, except by watching the consequences which this Truth brought about in the life of Krishnamurti himself. But these consequences are clear. They lead to no misunderstanding.

Krishnamurti spoke at that time of *an inner experience which cannot be translated into the finite. It is so vast, so immense, that unless you experience it yourself it remains a mystery, a hidden secret* *. This experience, we can see to-day has, in spite of everything, emerged from its mystery. Truly, it is not sufficient, in order to know and experience it, to hear that man can be freed from his individual consciousness. It is not sufficient to know that the consummation of the self is merely the outcome of the development of the self. Already thousands of people understand, be it only intellectually, that the self is an unreality, and they are ready to study the best way to free themselves from this unreality. This whole problem has to-day emerged from its mystery. If it has remained confused for so long, we cannot, in all fairness, put all the blame on Krishnamurti's listeners.

As regards the essential part of his message, that is, the very nature of the self, and the relation between the self and reality, Krishnamurti did not succeed, at that time, in overcoming the most regrettable confusions. He only overcomes them completely in 1931. It took him two years to disentangle himself from his worshippers, and to destroy the temples; it took him two more years to elaborate, in the light of reason, a truly coherent message.

Up till 1929, he is coherent in action, coherent in the answers which he gives to the most varied

questions put to him, coherent in his whole attitude, but when it comes to explaining the psychological nature of his discovery, he becomes incoherent.

We have already seen above that this destruction or non-destruction of the self lends itself to every kind of misunderstanding. These misunderstandings continue so long as one has not clearly understood the antinomy existing in the nature of the self. The self is based on an inner contradiction. So long as it remains a self, the contradiction has not been solved. When the contradiction is solved, the self, which was merely a shell, which was merely the kernel, disappears as an isolated centre of consciousness, *but life remains*.

We have seen above that, when this phenomenon takes place, there is no break or discontinuity of consciousness, but a consummation of time, a synthesis of faculties, the perception of a permanence. At the start, one can readily believe that there is a purification, a liberation of the self. Until now, in all the history of human thought, no one has gone further than this: the self, partly destroyed by mystics, metaphysicians, yogis, philosophers, was to be found again and reconstructed in symbols, in religious or metaphysical evasions. When rediscovering itself, it believes that it has found a divinity, or a cosmic self, or metaphysical "realities", which are merely shelters, prisons, illusions. From

these illusions have sprung systems of thought, religions, etc.

But, from 1927 on, Krishnamurti has already gone beyond this last illusion. Yet, as soon as he attempts to explain that this death of the self is a liberation, and that the limitless life is a destruction of the self, instead of clearing up misunderstanding he increases it. In 1929, we hear him speak of *the incorruptibility of the self : the "I", the self, is constantly seeking to make itself perfect, and thereby eternal and free*, he says. This last sentence could be inserted into the vedantic tradition. And again : *Truth, which is Liberation, is the harmony of the self which is calm, serene, undisturbed, pliable, eager. The individual self, the individual "I", must become united to that self which is the creator of all things. To achieve that union, the individual "I" has to be made perfect* *.

All this so exactly resembles the Hindu metaphysical tradition and all the metaphysical illusions in general, that one cannot blame his listeners for not understanding that he meant exactly the opposite of what he was saying! But it is really the opposite which he meant, as we have already seen, and are going to see in what will follow. This continuity of the "I" meant, in his mind, that there had been no break, that there had been no fragmentation of conscious-

ness. But later on, not satisfied with this formula, he will invent a progressive "I" and an eternal "I", both of which were perhaps the greatest effort of imagination asked of his listeners!... It was a question of rendering the progressive self incorruptible, that is to render incorruptible that which, in fact, is corruption itself, and this operation was to lead to the eternal self!...

It is not surprising that these confused attempts at explanation were not understood in the same way by all his listeners. Nor is it surprising that an unprepared reader, even to-day, would have several opinions regarding Krishnamurti's ideas, which would change according to the texts which he might be reading. But one must repeat again that, neither for him, nor for those who really tried to understand him, had these words any great importance. What was important was the destruction of the Temples; the routing of the hordes of disciples; the destruction of the divine, the destruction of hierarchies, of authority, of the religious nightmare, of superstition, of traditions, of occultomystic divagations; what was important was the negation of all cause and all finality with regard to the universal Life; important was the will to free the world from castes, social classes, so-called "elites", from exploitation. Important also were the discoveries, already innumerable, which might be made by exploring this new

state of humanity, in which man is *free from his past*. And if the human had not yet learned to express itself with precision, it had already learned how to be victorious in its struggle against all that which rose around it, to stifle it at birth.

One of these important discoveries was that of the value of the present moment, of the "now".

Liberation is neither in the future nor in the past. It is not something to be attained in some distant future nor does it lie in the past under the control, under the domination of those who have already attained. I maintain that the now, the immediate now, holds the entire truth. The past is the ever-changing present, and to the past belong birth, renunciation, acquisition, and all the qualities that you have gained.

The past will not solve your problems nor establish harmony within yourself; so you look to the future which becomes for you the great mystery. The future is the mystery of the "I", the unsolved "I", because whatever you have solved of the "I", of the self, is past, so whatever you have not solved is the future, and hence a mystery. The future will always remain a mystery because the more you enter the future, the more mysterious it becomes and the more you are held within it.

The establishment of inner harmony is to be

attained neither in the past nor in the future, but where the past and the future meet, which is the now. When you have attained that point, neither future nor past, neither birth nor death, neither time nor space exist. It is that "now" which is liberation, which is perfect harmony, to which the men of the past and the men of the future must come.

You should seek that happiness you desire neither in the future nor in the past, but now. What is the good of being companionable, full of friendship in year's time if you are lonely now, if every moment creates tears, sorrow, misery? When you are hungry you want to be satisfied immediately, now.

To solve the mystery of the unsolved "I", of the self, you cannot look on the future, because the future, if you have not solved it, is never-ending; it is continuous. But to the man who understands, the solution is at that point where the past and the present and the future meet, which is now. The moment you understand, there is no mystery.

The eternity which the progressive self is seeking is neither in the past nor in the future. If it is neither in the past nor in the future, it is now. NOW is the moment of the eternity. When you understand that, you have transcended all laws, limitations, karma and reincarnation. These, though they may be facts, have no value, because you are living in the eternal.

You cannot solve your problems in the future; your fears, your anxieties, your ambitions, your deaths and your births cannot be solved either in the future or in the past, you must solve them NOW.

To live in that immediate NOW, which is eternity, you must withdraw from all trivial things that belong to the past or to the future. Your dead hopes, your false theories, your gods, everything must go, and you must live — as the flower lives, giving its perfume to everyone — fully concentrated in that moment of time, in that NOW which is neither the future nor the past, which is neither distant nor near, that NOW which is the harmony of reason, of love.

That NOW is Truth, because in it is the whole consummation of life. To dwell in that NOW is true creation, for creation is poise, it is absolute, unconditioned, it is the consummation of all life.

Because that NOW exists wherever you are; that NOW abides in each one, whole, complete, unconditioned.*

What is the "everything" which must vanish in the now? How can one get rid of the past? What is this past? What is it made of? We shall see, further on, that this past is nothing but the self which is a superstructure erected on the past, the self, the consciousness of which

leans only on the past, the self which has no future.

To reject the past and to forget it are two things entirely different. It is not a question here of keeping memories or rejecting them. A memory in itself has no value whatsoever.

To me the memory should not be memory of experience itself, but rather memory of that which is the outcome of the experience. You must forget the experience, and remember its lessons. That is true memory. That is eternal, because it is the only thing of value in the experience. That true memory is intelligence... Intelligence is the capacity to choose, with discrimination, with culture, that which is essential from that which is false. That intelligence is acquired through experience, through the lessons that remain after experience. The highest form of that intelligence is intuition, because it is the residue of all accumulated experiences. That is the true function of memory.*

If one has not assimilated the content of an experience, to reject its memory has no more value than to keep it. What is important, is to bring back into the present the totality of the past, by absorbing it, by being nourished by it. And it is precisely that which, usually, one does not do, for everyone leans on the past, as on a protecting wall. The individual past,

the family past, the ancestral and racial past, are as many fortified retrenchments behind which we take shelter, because we are afraid to face the Now. This Now, hung as between sky and earth, between the past which one does not remember because it is the total consummation, and the future which will never be, this *presence* frightens the self, like a dizziness, like an abyss. But this *presence* is nevertheless the only Reality. To adhere to the present, without interposing between it and oneself the past, which is the self, or the future, which is that part of the self which has not yet been solved, constitutes the only permanence, the only perfection, the only absolute.

A jump into the vacuum: not by rejecting the past, but by absorbing it. To absorb it, not by turning back, but by concentrating immediately on the Now. At the touch of the Now, the past crumbles. The direct perception of things remains. In this perception of things-as-they-are, the anxiety of loneliness disappears, as also disappear all moral crutches, consolations, encouragements, absolutions. This Now, this Truth, *is a danger to all organised beliefs, to all systems of thought*. Whoever knows it becomes as a *powder magazine* which blows up everything else which is not it. He blows up all the congregated shadows of the past, which arise to protect themselves in terror lest they be destroyed at the touch of the Present. As

the sun dispels the mist, the man who adheres to the present disperses "the congregations of the dead".

These phantoms of the past are created by fear. It is fear that throttles, suffocates every human being. It is the phantom which follows every human being as a shadow, because he does not realise that for every action, and the result of that action, for every desire, and the fulfilment of that desire he is wholly responsible. With that realisation fear of every kind disappears, because the individual is absolutely master of himself.

When you have no fear you really begin to live. You live, not in the future nor in the past, neither hoping for salvation in the future nor looking to the dead past for your strength, but—because you have no fear—in the moment of eternity, which is NOW.

You are afraid of innumerable things, of convention and of what others may say. You want to reconcile the present moment with everything around you; you want to reconcile all that has been said in the past with the present; you want to go along in the same old way, to have your Masters, your gurus, your worships, your rites, your ceremonies, and to reconcile all these with what I am saying. You cannot by any means live both with the past and with the future. You may say, "I am weak and so

I need this support. I need someone to encourage me". But that is not true encouragement. If you rely on someone for your happiness, for your growth, you are becoming weaker, not stronger.

Do not look for salvation from outside in any form, or you will have new conventions instead of the old. What we have to create is men who are certain of their salvation in themselves, who are strong, certain of their purpose and not looking for external comfort, external authority, external encouragement. To be so concentrated requires constant thoughtfulness.

To have that freedom from all external things, in order to discover your true substance, you must be free from fear. First of all, from the fear of salvation, because no one is going to save you except yourself. No erection of churches, creation of gods or images, no prayers, no worship, no ceremonies, are going to give you that inward understanding and tranquillity.*

Truth is not an achievement, but a process. It is not a question of reassuring a self (which feels lonely, which is frightened), by comforting it, by giving it the feeling that it is protected, that it is sheltered from catastrophes, that it will be prolonged indefinitely in space (material possessions) and in time (spiritual possessions). No. It is a question of awakening

its essential desire, that is, the inner dynamic force, which will set it in motion. The desire for salvation is the resistance which the self opposes to this vital force. This resistance is the fear that the self feels at the mere idea that it could lose the feeling of itself. The process which is the Truth, is on the contrary experience, that is the shock which the self must encounter in practical life. The more the shock disturbs the feeling of reality that the self has in regard to itself, the more the experience is profitable. It is only thus that the self can develop its faculties.

Here, in all the practical applications of his Truth, Krishnamurti proves his authenticity. He seems to have a central point, unshakable, from which he can draw and which, in spite of the lack of precision of a great number of the words which he uses (for he is not concerned with all the previous meanings which others may have given to them), makes him take a position on all concrete questions. Yet, not only is his position always definite, but it corresponds exactly to all that one can expect of his message, if carried to the extreme. If one understands the meaning of the message, one need not be afraid to carry it too far : it has no limits. Only then do Krishnamurti's words become the creators of a new unsuspected reality, in which every idea we may have had becomes recreated.

Thus the *Bulletins* in which are recorded his answers to the innumerable questions put to him, are most illuminating. Here is an instance * :

Inspiration, according to my idea, is keeping intelligence enthusiastically awakened... If you are not intelligent, you are not a great creator... Intelligence, to me, is the accumulation of experience... You can't divide intuition from intelligence in the highest sense. A clever man is not necessarily an intelligent man... Intuition is the highest point of intelligence and, keeping alive that intelligence is inspiration... intelligence acting suddenly. And that is my whole point. If you keep your mind, your emotions, your body in harmony, pure and strong, then from that highest point of intelligence, intuition will act... constantly and consciously... That is the only guide. Now take, for instance, poets, dramatists, musicians, all artists : they should be anonymous, detached from all that they create. I think that is the great truth... But most artists want their names put under the picture, they want to be admired. They want their degrees and titles.

If Krishnamurti intends to give to these few, very simple words the full meaning which they might have, it means that true intelligence is creative, that it is the fruit, not of acquisitions, or of intellectual labour, but of experience, in

which the whole of the human being is implicated, body, emotions, mind. This experience being that which frees man from the prison of his individual consciousness, it follows that the more a man is freed from the self, the more creative intelligence he acquires. But he cannot be freed from the self except by freeing himself from fear. Religions do not free men from fear : on the contrary, they shelter him. Therefore they prevent the release of creative power in man. The complete liberation is a state of constant and conscious creation. On the way, man has acquired genius. Creative genius, the inspiration of the artist, of the poet, is only the first phase of this liberation, a phase which, if it remains in the realm of individualism, will never be able to develop to a point where it will be permanent. There is therefore opposition between the creative genius and the self... "but most artists want to put their names at the bottom of their canvasses". Yes. They think that it is their self which is great. Their self wants to take advantage of the moment of inspiration, which is a contact with the present, a moment during which the self in fact, is not there, having been replaced by the residue of his experience.

Not only does Krishnamurti mean all that, but these few comments are far from exhausting his thought. While adding to its volume, they do not add to its depth. Where he is con-

cerned, Krishnamurti feels no need to follow the innumerable ramifications which at every moment emanate from his liberated thought. These developments seem to him futile, like unreal landmarks, which an unreal logic wants to place on a territory where it dares venture itself only if armed with many instruments. Because of a vision different from the usual vision, he sees that this truth thus landmarked becomes smaller, and not greater, less accessible, and not more.

That eternal moment is creation. I dislike the use of the words "active" and "inactive", "dynamic" and "static" — pass the words by and see in them something potent. If you do not live in that eternal moment, you are dead to the self, to the "I", to the immensity of life. Unless you free yourself from all outside authorities, conventions, rights and wrongs, philosophies and religions, you can never come to that immediate now, which is creation.

To be liberated, to live in the realm of eternal, to be conscious of that Truth, means to be beyond birth and death — because birth is of the past and death is in the future — beyond space, beyond past and present, and the delusion of time. The man who has attained such a liberation knows that perfect harmony which is constant and eternally present; he lives unconditionally in that eternity which is now.*

This liberation is life itself, the life of everything and *everyone*, which is changing yet unchangeable, constant yet variable, to which every human being, all the individual lives in the world, must come. For imperfection creates individuality; and perfection which is freedom is the flower of every human being*.

The way to this expansion is in everyone, it is the consummation of the individual life, it is also the consummation of the universal life. In order to find it one must be free; free from all influence, all authority, from the desire to imitate. In order to be free, one must revolt, destroy all that has been imposed from without and create for oneself, by oneself, new values, which will be the only guide to follow. These true values will be found by elimination. It is not a question of establishing them mentally or emotionally, but of living them. And this will inspire physical action, a visible change in our life. This change is not the result of renunciation or sacrifice. When we are searching for our own substance, there is no question of sacrifice. For the man who understands, there is no sacrifice, but purification.

And again, and always : *In order to discover your true substance, you must be free from fear. First of all, from the fear of salvation because no one is going to save you except*

yourself. No erection of churches, creation of gods or images, no prayers, no worship, no ceremonies, are going to give you that inward understanding and tranquillity. Please, understand this : I mean everything I say; do not afterwards say: "He does not quite mean that"... You must be free from ancient gods and modern gods... free from traditional right and wrong... If you want to change the world... you must be free from all fear of these things... free from the fear of punishment and the enticement of reward... free from fear of convention... free from the fear of loss and gain; financial, physical, emotional, mental... free from fear of life and death... free from the fear of loneliness or longing for companionship... For, if you are in love with Life, Life has no loneliness, has no companionship. IT IS... Free from the fear of uncertainty... you must doubt everything so that in your ecstasy of doubt you may become certain. Do not doubt when you are feeling tired,... are unhappy; any one can do that. You must doubt only in your moments of ecstasy, for then you will find out whether what remains is true or false... Free of love and hate... Free of the fear of not expressing yourself... Fear of desire, fear of ambition, jealousy, envy, competition, and the fear of pain and sorrow—you must be free of all that in order to discover what remains, which is eternal.*

Man being free is limited. Within this limi-

tation, it is only by means of his desire that he can find his freedom once more. Krishnamurti stirs up this desire. To show man that he is a prisoner, whereas he did not know it. Prisoner of his individual consciousness, which puts everything to work in order not to lose itself, therefore stifling the inner spring of creation which would destroy it. These elaborations represent the many Temples where the fear of the man isolated in his individual consciousness has taken shelter, the man who has not found "his substance", and who is afraid to find it, for this substance, which is the now, the limitless creative life, can bloom only where it, the self, exists no more.

This is in truth the inner destruction of the Temples, which alone adds real value to their outer destruction. If Krishnamurti had merely dissolved the Order of the Star, without uprooting the fundamental cause of religious error, this dissolution would have been of no use whatsoever. If he had not discovered the deep spring of that which is human, the spring which all the Temples are tapping in order to dry it up, then, upon the ruins, other Temples would have automatically sprung up. If he had not identified himself totally, in an absolute, unconditional manner with precisely that for which men have always been searching in their religious and metaphysical myths (whereas, because of these myths, they have, on the con-

trary, been running away from it); if he had not been the embodiment of this eternal Truth, in the very simplicity of a fully and exclusively human state; if he had not been, because of the destruction of his self, the consummation of all the divine (which is merely a creation of the self); in other words, if he had not been this human realisation which, in their "sub-consciousness" the sub-humans have called God, he would have merely put new myths in the place of the old ones.

But no myth could be legitimately built around or upon him. The awakening is complete. Men are learning today to free the world from the divine, not because of scepticism, incredulity (incredulity is not essentially different from credulity, it still belongs to the self), but because of the blossoming and the dissolution of the individual consciousness within the Now, which is the fulfilment of time, and of that which the self called God.

Because the individual dream has ceased — this dream being the only world in which God exists — because the awakening has come, there only remains the human, the concrete, the things-as-they-are, reality.

All this is very simple. Only the dream is dramatic. Reality is not a sensational phenomenon. The amateur of sensations was the self. It invented the passions, divine and hu-

man, its terror invented them. All this is not unexpected either. It is simply clearer than it was in the past, because the awakening is more general. Besides, has not this awakening occurred a long time ago already? Do we not find it in innumerable consciousnesses, and especially in those which have already influenced us, because of their explosive power?

When we examine in that light the creations which the past has left us, we can see in fact, in the best of them, a common process of awakening, the curve of which could be traced today. Let us quote an instance which will give us more precisions concerning the two themes with which we have just dealt, fear and time.

(1) Life is suffering, life is terror, and man is unhappy. Today all is suffering and terror. Today man loves life because he loves suffering and terror. So it goes. Today life appears to man as suffering and terror, and that is what deceives him. Today man is not yet that which he will become. There will be a new man, happy and proud. A man to whom it will be indifferent to live or not to live, that man will be the new man! He who will conquer suffering and terror will himself be a god. And the God above will be no more.

— Then according to you this God exists?

— He does not exist, but he is. In stone there is no suffering, but it is in the fear one has of the stone that suffering is to be found. God is the suffering which is caused by the fear of death. He who will conquer suffering and terror will himself

become a god. Then there will be a new life, a new man all will be new... Then history will be divided in two parts : from the gorilla to the annihilation of God, and from the annihilation of God to...

— To the gorilla?

— To the transformation of the earth and of man, physically. Man will be God and will be transformed physically, and the world will be transformed, and things will be transformed, as well as the thoughts and all the feelings...

And Dostoievsky continues :

— ... Life exists and death does not exist.

— You believe then in a future and eternal life?

— No, not in a future eternal life, but in an eternal life on earth. There are moments, you reach moments, when suddenly time stops and becomes eternity.

— You hope to reach such a moment?

— Yes.

— It is hardly possible in our time, observed Nicolas Vsievolodovitch, without the slightest irony, from him either. Lost in his thoughts, he was speaking slowly. It is in Revelation that the Angel has vowed there will be no more time.

— I know. It is very true, clear and precise there. « When humanity will have reached happiness, then there will be no time, because it will no longer be necessary. » That idea is quite right.

— And where will they put it?

— They will put it nowhere. Time is not an object, but a concept. It will vanish from our understanding...

There are as many individual dreams as there are men, but the awakening is common to all. The symptoms of the waking state are common to all. Dostoievsky suppresses the

capital in God, and confers it upon Man. It is not the man-God who will teach men "that they suffer because they do not know that they are good", but it is the god-Man. This god-man is every one of us, freed from terror and time.

We must be more precise here. It is really a question of freeing the understanding from the concept of time, of which the individual consciousness of the self is made up. The self is indissolubly tied to the time concept; for it, time is subjective. Just as a dream character is made up of the very substance of the dream, so the self is made up of duration. It does not succeed in establishing, between time and itself. This is the error from which individual consciousness will never be able to free itself. Dostoievsky's character who aspires to this liberation, has precisely the illusion that time is not an object, and it is from this subjective identification with time that he wants to free himself and to be free from duration is to fulfil one's whole being in constant creation.

It is indeed sufficient to live, even for a fragment of a second, the eternal Now in which Krishnamurti lives, to be, by that very fact, recreated by it. This reabsorption of the self in the present, far from being a metaphysical eternity, which is a permanence of the time concept (and thanks to this illusion, the illusion of a permanence of the self), is its opposite: time becomes once more that which it is, con-

crete, real, because the self, which is the illusion of the subjectivity of time, has vanished.

Time becomes again objective, as is objective our whole world when it is looked at by the man who, while still active in that world, is no longer a self : but here the objective is not in opposition to the subjective, because it integrates it.

And, although all this does not seem to lend itself to any misunderstanding, it is necessary to examine rapidly here this liberation in relation to some movements of contemporary thought. For centuries, man, still immersed in an individual dream, has had very little doubt concerning the reality of subjective time, that is of duration. Up till very recently, Bergson was erecting his philosophy on the idea that the reality of time is its duration. He was asking us to test within ourselves the intimate experience of this duration, to realise through an act of intuition this vital current. But, if we examine this feeling of duration, in relation to the state of freedom from which Krishnamurti's teaching emanates, we find ourselves face to face with an extremely simple statement : duration is nothing but an association between consciousness (individualised by that very fact) and objective time (the time of clocks). This association is in every way like any other intimate association which the "I" establishes with any object, in its desire to be united with

it. There is no room here for further developments, but what must be realised at once is that all idea of duration, whatever the form in which it appears, can only emanate from a state of "sub-consciousness", the state of the self. Duration springs from the desire of the self to persist in its individual isolation. So, Bergson, champion of the reality of duration, is in this the champion of the reality of the self. That is why he put the final touch to an out-of-date work with a book of reactionary morals.

But duration has been definitely abolished by Einstein's relativity. Who does not remember this hallucinating illustration: let us imagine that we are travelling at a sufficiently great speed; we should come back after a few minutes to find the earth older by some centuries! What has become of the "lapse of time" recorded by our clocks? They are an indication of certain peculiar states of motion, but these states do not express the Reality of that which is human.

Our Reality? Yes, something in us, desire, consciousness, will always yearn, like Dostoevsky's character, for the indescribable instant when duration is no more... while something else, the self, will be opposed to it so long as it exists, opposed to this creative non-duration, because of another desire, its own, the desire to persist. It is necessary to indicate this con-

flict as clearly as possible, because our epoch demands that enemies who use the same words but with opposite meanings should meet on the same territory.

Finalists, spiritualists, theologians, evolutionists, in other words people who represent one of the two desires just mentioned, the desire of the self to be persuaded, at any price, that it and its civilisations are of a lasting character, have twisted Einstein's relative time, in the following way : They begin by saying that true reality of time is the moment; duration is only a building process, which has no absolute reality. One may imagine that they are making a distinction here (in spite of a certain confusion of terms) between objective time and subjective duration. Not in the least. It is a mere betrayal of words. These people, incapable of disentangling their minds from the distinction subject-object, are giving to the word "duration" an objective value, which the subject, in consequence, wishes to grasp. The self is always erecting metaphysical systems in order to reassure itself: the present moment, the moment which holds no duration, becomes an element of discontinuous time; time becomes, in its duration, a kind of perspective of innumerable moments which have no duration; time ends up by containing all the moments; time, finally, becomes duration which is made up of instants without duration; and thus, triumphantly, time

becomes “a present which lasts”, thanks to a supernatural arithmetic which can be worked only by... God!

These same theologians believe in good faith that a line is *made up* of points, points without length, no length whatsoever... They do not realise that such points are absolutely impossible to imagine, that such points will never enter into the composition of a line, that such points are a mere convention. A point, the surface of which would be strictly zero, would not exist at all. In the same way, if the present instant has no duration, one cannot put *nothing* in perspective, one cannot “arithmetise” *nothing*. In the last analysis, in the last extremity, appears the demiurge, the God of all works, which creates the world out of *nothing*. And these people, too happy to find once more in these “groups” of moments (which, although “without the least duration” are miraculously changed into a “succession” of moments) the power to lead them, by way of Perfection to the heart of a Divinity dispenser of Time! Finally, the last act, and not the least, for it was to this that all this nonsense was leading, consists in this : this evolution is hierarchical; therefore we must defend the hierarchy and its social order...

Power, says Krishnamurti, in the form of possession, is exercised by the Churches in two

*ways: the investing of capital for their material riches, the exploitation of human weakness in order to distribute the so-called spiritual riches. The Churches which call themselves spiritual are encouraging the rich; thus they encourage the poor to remain poor...**

From a strictly individual point of view, the metaphysical error — the metaphysical desire of the self — is an evasion. The man who gives in to it can readily imagine that he is searching for perfection. In fact, by doing it, he protects his self. The state which he finds is not that of completeness. It is that completeness which will never give protection to the self and its creations, that Krishnamurti invites us to attain. In this completeness, consciousness has broken its association with time; time merely exists for man as an instrument which he uses for his work, which has then become really creative. The eternity of the moment is no longer an evasion of the self within a social order which it finds convenient, but an action of which the sole aim is to change both men and things.

Indescribable state. The opposite, indeed, of the one which the Temples are proffering, with their eternity of duration. A state of creation, of unself-conscious action, permanent, total, impersonal, a human state. And it is with that that Krishnamurti destroyed the Temples.

VIII

1930 — EXPERIENCE AND CONDUCT

THE dramatic period has come to an end. The miracle fanciers have been put to flight. Some have completely abandoned Krishnamurti, having gathered in great haste the fragments of their occult worlds, of their "spiritual hierarchies", of their beliefs, of their sects. Petty means of salvation. They foresee great changes, struggles in all fields of human activity; they foresee the necessity of taking a stand. The divine fragments were reshaping themselves around sects, for the purpose of saving the world without changing it—or rather trying to change it just enough to avoid a total collapse. Other people are still trying, but without great conviction, to reconcile that which is irreconcilable, by bringing Krishnamurti back, in spite of himself, into the frames of their beliefs. Another measure of salvation. They would like to eliminate the chances, by playing at the same time for and against. Deceptive game; not having abandoned that against which they profess to stand, they are for it. So, it does not take long for them to become tired of their vain attempts. But there are also many who are really trying to understand, to search for

themselves. The general public begins to take an interest in that man who refuses to exploit the masses. If this public is almost exclusively made up of one class of people, it is because the misunderstandings are still great: one can still believe that it is simply a quarrel between cliques. The conscious fraction of the working masses is quite right to be wary of the vendors of eternity. Let them fight between themselves, it does not interest it. Idealism in whatever form, always claims to be coming from above. This "above", whether it calls itself God, Brahma, the Idea, the Being, etc... or the Fatherland, Virtues, Philanthropy, etc., is always transmitted to the masses in the hierarchical way, because it is merely an organisation for exploitation. When high priests are fighting over the means by which to exercise this power, the fight always comes back to the main question: how to prevent the liberation of man? How to stifle his revolt? How to save this order, established on spiritual and material exploitation?

Until now, it has not been made clear enough that Krishnamurti's position is diametrically opposed to these merchants of eternity. He has integrated all the so-called spiritual values, but for the purpose of upsetting them. He has grasped both poles of human thought — poles created by the self — matter and spirit, and has made a synthesis of them. But this synthesis is not neutral, it is not zero. It is only

positive. It takes a stand. Thus, from the point of view of religions, the wrong synthesis consists in establishing their unity, in discovering their common "truth". Neither Ramakrishna nor Gandhi have escaped the fundamental error of looking for this universal gospel of religions.

For Krishnamurti, the problem is to be solved in quite another way: religions are errors, and a collection of errors has never made a truth. If one objects that underneath these errors may be found an essential truth, which precisely constitutes the common basis of all the great religions, he replies that there is no need, in order to find this essential truth, to look for it where it is warped, and that the Life, which is the essential, can only be found by direct experience and daily conduct. One cannot find the essential through that which is not essential, but *by abandoning* that which is not essential. Therefore, the essential is not to be found through religions, but by turning away from them. That which is not essential is useless, and that which is useless is noxious, he says.

The same kind of error is to be found in the idea of co-operation. We shall see later on more definite statements on this subject, from the point of view of private property. On the whole, we can say that Krishnamurti teaches a total non-cooperation with all the values of all the civilisations based on the self and its de-

sires. We can see how diametrically opposed is this non-cooperation to that of Gandhi who uses economic non-cooperation as a political tool, and would like to have a whole people cooperating within frames established on feudal exploitation.

Krishnamurti is not concerned with such activities, he is not concerned with cooperation or non-cooperation within the frames of civilisations based on the self. For him, any activity taking place within already established frames, in view of some exploitation, would merely be complicity with that exploitation.

One can free oneself from this complicity only by uprooting from oneself the causes of exploitation : the self and its personal desires. And so it is not a question for the exploited to hold the exploiters responsible for the cause of all their suffering, but rather to uproot from themselves their desire to be exploited, because this desire is the very thing which creates the exploiter. It is *consciousness* which can uproot the desire which the weak, the frightened, have to be dominated. The way to become fully conscious is to suppress the cause of exploitation. The way to destroy the desire to be put in a cage, is to destroy the cage. But, from the social point of view, how will the men who have become conscious, practically destroy their cages? To this question Krishnamurti has no answer, for it is not his concern. Yet there is

no doubt that far from wishing to break the truly conscious revolutionary impulses, he tries to throw some light on them, by rendering more perfect his own technique of individual liberation.

Finally, before we examine what Krishnamurti means by conduct, it is necessary to consider two other themes, which can create grave misunderstandings: detachment and effortlessness. To teach detachment as a means, and effortlessness as a goal, can mean handing out the opium of evasion, of submission, of cowardice. Here also, as in everything that pertains to the destruction or the non-destruction of the self, these words can be understood in a contradictory fashion, and the meaning which Krishnamurti gives to them, not being the usual one, is the one which we least expect. By detachment, we generally mean the withdrawal from people and things, of an individual identified with his self, the isolation of this self, its shelter, away from the world, from its struggles, from its passions. We think to cut out, so to speak, this self and then to confine it. To separate it from the daily teeming life of humanity, and take advantage of this solitude in order to escape within a metaphysical or religious dream, a caricature of wisdom. That is what is generally meant by detachment. This detachment reaches effortlessness precisely because it is an escape, a pretext to cease the

struggle. This detachment is the highest pitch of egotism.

Krishnamurti speaks of a detachment and an effortlessness which are exactly the opposites to these. For him, detachment does not mean a withdrawal from the world, but detaching oneself from self-consciousness.

In order to be detached from ourselves, we must be integrated. We can only be integrated by putting into practice the results of experience. Detachment, according to Krishnamurti, is therefore an attachment to the reality of the world, to the reality of each thing and each person, and a detachment from that which is not essential, from that which belongs to duration, to the self and its desires. Such a detachment is the liberation of individual consciousness, the liberation which is the object of Krishnamurti's teaching.

To attain this detachment requires an effort. The effort consists in grasping the essential, first by discovering where the essential lies, while one is still part of duration, of the illusion of the self. So long as there is a self, there is indeed effort. When we are freed from the self, we are also freed from the effort, because our activity is then based exclusively on the essence of the self. The effort was creative only to the extent to which we were successful in discerning the real within each thing and within ourselves. The effortlessness of realisa-

tion is always creative. It is active, it calls for very great physical and intellectual activity, an activity of our whole being in view of its expression. This activity, however, does not seem an effort, because all our faculties are exalted, recreated. This activity naturally reaches a point where it elicits in us a great fatigue, even exhaustion, but this is due precisely to our effortlessness, to our non-resistance to the creative life. The effort was the resistance in us of that which is non-essential to that which is. So long as there is effort, most of our activity is neither real nor useful. It is only when his realisation is devoid of effort, that man acts without purpose and without cause. Then his impersonal action becomes truly alive. On the whole, there was effort because there was conflict between the universal, daily, changing, unconditioned life, and man leaning on his past, on peculiarities, on the illusion of his indivisible unity of consciousness, on his self, its faculties, its desires, its possessions.

Every one, through tradition, through habit of thought, through custom, has established for himself a background, and from that background he tries to assimilate and judge new experiences. If you examine yourselves, you will find that you approach life from the point of view of a particular nationality, belief or class. You are all the time translating experiences in terms of the background which you

have established. Now the purpose of experience is to discover the true value of all things. But if you are translating experience into terms of yesterday's experience, instead of helping you to grow, so that you become more and more inclusive, it is making you a slave. So do not seek to understand what I am going to say, from the point of view of your various backgrounds. Nor limit experience by terms of temperament. Temperaments are the result of separate individual existences. But that which knows no separation cannot be translated into terms of temperament; you cannot approach it through a particular temperament. If you look at it from the point of view of the part, then you do not see the whole, and naturally the whole appears in terms of the part, and you translate that part as temperament. Through a temperament you cannot perceive that which is beyond all temperaments, as from a background you cannot perceive that which is greater than all backgrounds.

Do not, however, confuse individual temperament with individual uniqueness; temperaments depend on birth, involving difference in environment, race consciousness, heredity, and so on. Individual uniqueness is continuous through birth and death, is the sole guide through your whole existence as a separate individual, until you reach the goal. In order to understand the meaning of individuality you must understand

the purpose of individual existence. Life is creation, including the creator and the created, and Nature conceals life—that is, everything in manifestation conceals life in itself. When that life in Nature develops and becomes focused in the individual, then Nature has fulfilled itself. The whole destiny and function of Nature is to create the individual who is self-conscious, who knows the pairs of opposites, who knows that he is an entity in himself, conscious and separate. So, life in Nature, through its development, becomes self-conscious in the awakened, concentrated individual. Nature's goal is man's individuality. The individual is a separate being who is self-conscious, who knows that he is different from another, in whom there is the separation of "you and "I". But individuality is imperfection, it is not an end in itself.

Evolution—in the sense of the extension of one's individuality through time—is a delusion. That which is imperfect, which is individuality, even though it is multiplied and increased, will always remain imperfect. Individuality is intensified through the conflict of ignorance, and the limitation of thought and emotion. In that there is self-conscious separateness. Now, it is vain to increase self-consciousness, which is separateness to the nth degree; it will remain separate because it has its roots in separation. Therefore, the magnifying of that "I am", which

is separateness, cannot be inclusive. The evolution of "I am" is but an expansion of that separateness in space and time. The individual held in the bondage of limitation, knowing the separation of "you" and "I", has to liberate himself and has to fulfil himself in that liberation. Liberation is freedom of consciousness, which is not the multiplication of "I am", but results from the wearing down of the sense of separateness. The ultimate purpose of individual existence is to realise pure being in which there is no separation which is the realisation of the whole. The fulfilment of man's destiny is to be the totality. It is not a question of losing yourself in the Absolute, but that you, by growth, by continual conflict, by adjustment, shall become the whole. Individuality is merely a segment of the totality, and it is because it feels itself to be only a part that it is all the time seeking to fulfil itself, to realise itself in the totality. Therefore self-consciousness involves effort. If you do not make an effort against limitation, there is no longer self-consciousness and individuality. When individuality has fulfilled itself through ceaseless effort, destroying, tearing down the wall of separateness, when it has achieved a sense of effortless being, then individual existence has fulfilled itself.

First you must know towards what this individual life — this existence in which is the be-

ginning and the end — is making its way. You must realise the purpose of existence; otherwise experience has no meaning, creation has no meaning, uniqueness has no meaning. If the individual in whom there is the consciousness of separation, of subject and object, does not understand the purpose of existence, he merely becomes a slave to experience, to the creation of forms. But if you understand the purpose of existence, then you will utilise every experience, every emotion, every thought, to strengthen you to wear down this wall of separation.*

Krishnamurti is not a philosopher in the learned sense of the word. So we must approach his point of view as would ignorant men, who absorb successively and in spite of themselves, as it were, not the different systems of philosophy, but the various states of consciousness out of which they emerged one after the other. This method, strange as it may seem, is nevertheless the only one which is left for those of us who think that the mind, having gone all the way around itself, cannot any longer travel, with any usefulness, along the circle which it has just closed. This circle, of which, in philosophy, Hegel marked the end, this circle already integrated the impenetrable, by establishing that the laws of thought are also the laws of nature. Fichte's aspiration towards an infinite subjectivity had, to all appearances,

found a manner of salvation when Hegel discovered that the dialectic process of the world had given it birth. But if this mixture of subject and object within the same dialectics succeeded in breaking the opposition between sensuous reality and thought, it was also an occasion for the latter to draw from this identity a proof concerning the reality of its own metaphysical life. The concrete having visualised itself became its own purpose, became the being in its own concept. The self, born of a material dialectic process, claimed to enslave that process instead of being broken by it, or else, as it is found in the distortion of certain Marxist philosophers — afraid of not being considered sufficiently materialistic — the subject disappeared suddenly, leaving no trace. Both these distortions of dialectics, the idealistic and the materialistic, show quite clearly that the dialectic process had not been fully achieved by those philosophers. If the union subject-object had really taken place within them, they would not invite us to-day to choose between objects created by a being and a being created by objects, to choose between idea and matter. What is important is to go beyond those two alternatives, and the ideology within which they are supposed to clash. The reader of philosophical works soon finds out that the author has chosen one and rejected the other (with due regard to all the necessary nuances) and that means in

simple language, that those works are of little practical use.

To transcend the dilemma, is to have experienced it. Krishnamurti's point of view is not a critical attitude assumed in relation to these philosophies (he does not even profess to know them) but a realisation, a state constantly experienced. Concerning this state it seems obvious to him that life in nature has reached its goal, when it has developed a self-conscious individual and none the less obvious that this individual centre of consciousness must come to an end. Its end is the destruction of a separate centre, but it is also the totality of life, totality in which is to be found the result of both individual consciousness and experience.

What is important is to bring men to this state, and not do discourse on this state. What is important, is to change men and the world, and not find explanations for the universe. Krishnamurti never lets himself be carried away by speculations which have no practical goal. A few quick indications, which he gives occasionally, ring true and ought to be sufficient. These indications, which for him are without importance, can help us to clarify our intellectual positions, but must not lead us to too many philosophical developments. Moreover, it would be very difficult to do so with the vocabulary which Krishnamurti is still using to-day. Up till 1930, anyhow, this was impossible. The

self, of which he still speaks, *in which is immortality, which is the life in all*, does not correspond in any way to the metaphysical eternisation of the subject; but the permanence which this word seems to express, includes what used to be the subject, as well as what used to be the object, without either any longer existing as a reality. If it were allowable, in order to define this synthesis, to rename any one word, the word "self", because of all which it is bound to represent, is particularly ill-chosen to express a permanence which escapes duration. And so, what we are looking for here will be, as always, an indication of a practical kind, and not the elements of a philosophical system.

To the self-conscious individual there is subject and object, and he objectifies a far-off Entity to whom he looks for aid, to whom he gives out his adoration, his love, his whole being. But the end of existence, the fulfilment of the individual, is to realise in himself the totality — without object or subject — which is pure life. So it is in the subjectivity of the individual that the object really exists. In the individual is the beginning and the end. In him is the totality of all experience, all thought, all emotion. In him is all potentiality, and his task is to realise that objectivity in the subjective.

Now, if what I mean by individuality is not

properly understood, people are apt to make the mistake of assuming it to be selfish, ruthless anarchism, and that is why I am careful to explain that in man lies the entirety of progress. In himself lies the beginning and the end, the source and the goal. In creating a bridge from that source to the end is the fulfilment of man. The individual is the focus of the universe. So long as you do not understand yourself, so long as you do not fathom the fullness of yourself, you can be dominated, controlled, caught up in the wheel of continual strife. So you must concern yourself with the individual, that is, with yourself in whom all others exist. That is why I am only concerned with the individual. In the present civilisation, however, collectivity is striving to dominate the individual, irrespective of his growth, but it is the individual that matters, because if the individual is clear in his purpose, is assured, certain, then his struggle with society will cease. Then the individual will not be dominated by the morality, the narrowness, the conventions and experiments of societies and groups. The individual is the whole universe, the individual is the whole world, not a separate part of the world. The individual is the all-inclusive, not the all-exclusive...

To be rid of fear is to realise that in you is the focal centre of life's expression. When you have such a view, you are the creator of oppor-

tunities; you no longer avoid temptations, you transcend them; you no longer wish to imitate and become a machine or a type, which is but the desire to conform to a background. You use tradition to weigh, and thereby transcend, all tradition.

Life is not working to produce a type; life is not creating graven images. Life makes you entirely different one from the other, and in diversity must your fulfilment be, not in the production of a type. Look what is happening at present. You worship the many in the one, you worship the whole of life personified in one being. This is to worship a type, a waxen image, and thereby you mould yourself into this type, into this image; and in such imitation is the bondage of sorrow...

If you create a type and merely adjust the balance between yourself and that type, it is not an adjustment to life, it is purely a personal whim. But if you establish harmony between yourself and the one in the many, then you are not creating an image, nor a type, but rather you are becoming life itself. This is the difference between creation and imitation...

Our task is to apprehend and to realise the totality.

From this realisation comes the certainty of individual purpose, the aim of individual existence, which is to be united with the totality

in which there is no separation, no subject and object. Naturally, life the totality, the summation of all life, has no purpose. It is. That life is of no particular temperament or kind; it is impersonal. But between that life and the understanding of it by the individual, lies individual existence, this scar of suffering. The purpose of individual existence is to wear down this individuality, this ego of reaction, by recollectedness, by constant awareness, by concentration in all that you are doing with this purpose ever in mind. Then action is spontaneous; it is your own desire which is constantly urging you more and more to purify your conduct, as the result of purity of emotion and thought. Conduct is the outcome of a clear understanding of the purpose of individual existence. If conduct is born out of purity of emotion and thought, out of understanding, such action will not entangle, will not act as a cage but as an instrument for realisation...

Conduct is the way of life, the way to that supreme, serene reality which every one must realise. Through discernment you will come nearer and nearer to the source of things, so that you, as an individual, will be living this reality. When once you have grasped that central reality, that fundamental principle of being, when you have criticised, analysed and examined it impersonally, and are living it—even partially—then through your own effort you

are illuminating the darkness which surrounds the life of every human being, the darkness which I call the "unessential".

Now, to find out for oneself what is the essential and what the unessential, one must have the understanding vision of the ultimate purpose of individual existence. From that you can always judge for yourself what is the unessential and what the essential. Whenever there is no inward resistance towards an unessential thing, that lack of resistance may be called "evil". There cannot be a strict demarcation of evil and good, since "good" is but the capacity to resist the unessential. You discover the essential by a process of continual choice based on the understanding of the true purpose of existence. Choice is the continual discovery of truth. Choice means action, which is conduct, the manner of your behaviour. All conduct must ultimately lead towards pure being, so that we must concern ourselves not only with that ultimate reality but with the practical way of translating that reality into conduct. Everyone wants to be practical, to understand life practically. The liberated man is the most practical man in the world, because he has discovered the true value of all things. That discovery is illumination.

Life is conduct, the manner of our behaviour towards another, which is our action. When that behaviour becomes pure, then it is unim-

peded life in action. Life, that reality which I have been trying to describe, is balance, and this can only be gained through the conflicting forces of manifestation. Manifestation is action. To arrive at that perfect balance which, to me, is pure being, pure life, one cannot withdraw from this world of manifestation; one cannot, out of the weariness of conflict seek that balance away from the world. Liberation is to be found in the world of manifestation, and not away from it; liberation is into manifestation rather than out of it. When you are free in the sense of knowing the true value of manifestation, then you are free of manifestation. It is in this world that you must find balance. All things about us are real. Everything is real, and not an illusion. But each one has to find the essential, the real in all that is about him—that is, each one has to discern the unreality which surrounds the real. The real is true worth. Directly you discern what is the unreal, reality is beginning to assert itself. Through choice of action, you discover the true value of all things. Through experience, ignorance is dissipated—ignorance being the admixture of the essential and the unessential. Out of the unessential is born delusion. In order to discover what is the essential, one must look at desire. Desire is all the time trying to free itself from delusion. So desire goes through various stages of experience in search of this

balance, and can either become a cage or an open door, a prison house or an open way to liberation. One must therefore understand this fundamental desire within oneself — control it, not repress it. Repression is not control. Control is the domination through understanding, self-discipline through the understanding of what life is, of the purpose of individual existence.

When you, as an individual, have discovered for yourself the true basis of conduct, you will establish order about you, that true understanding which will break down the barriers between yourself and others. That is why my emphasis is on conduct. True conduct is self-realised conduct, not based on any complicated philosophy but on one's own experience. True conduct is the translation of one's realisation into activity. In this there is no longer an attempt to become, there is always the attempt to be — the striving after being, not becoming. When you realise through experience, through continual examination, observation, impersonal analysis, that life is one, that you are part of that all-inclusive life, then you have removed the fundamental cause of fear...

As I said before, individuality is not an end in itself; it is in the process of becoming until it arrives at being. Becoming is effort, being is the cessation of effort. Whenever there is effort it is self-conscious and hence it is imper-

fect. Being is pure awareness, effortless consciousness...

To arrive at that being, one must watch over desire caused by self-conscious existence. When you understand desire, from whence it springs and towards what it is going, its aim and purpose, desire becomes a precious jewel to which you cling, which you are continually chiselling and refining. Then that desire is not an imposed discipline, but becomes true discipline, which varies progressively until you arrive at pure being. Desire is its own discipline.

You can only find out whether you are laying your emphasis on the essential or the unessential, by putting into practice what little you have understood of reality. In putting that understanding into practice, you will soon find out how much desire there is in you to conquer the whole. In olden days, those who desired to find truth relinquished the whole world and withdrew to a monastic or ascetic life. If I were to form a narrow, exclusive body of ascetics, you would perhaps join it—but that would be merely a superficial acknowledgment of what you want to realise. The effort to realise must come where you are, within yourself, surrounded by all manner of confusions, contradictory ideas, and what you would call temptations. (From my point of view there is no such thing as "temptation".) Throwing off one dress and adopting another is not going to strengthen you

in your desire. What strengthens you is desire itself. In watching, in guiding that desire, in being self-recollected in your conduct, in your thought, in your movements, in your behaviour, in adjusting yourself to that which you realise to be the purpose of individual existence, you have the positive test of self-realisation—not in belonging to sects, societies, groups and orders. Then you utilise experience; you do not become its slave. Therefore pure conduct demands purity of thought. By purity I mean the purity brought about by reason, not through the sentimentality of belief. Reason is the essence of your experience—or of the experience of another examined impersonally, without the desire for comfort or authority—which you have analysed and criticised with detachment. This is the only way to test values in life...

*In the fulfilment of your individuality is the totality of life *.*

This way of searching for Truth indicated by Krishnamurti is simple and concrete. Too simple and too concrete for certain high priests of philosophy. Truth is the translating into daily activity of that which we think we have understood of Truth. Truth being a process, and not a fixed point, we can enter the process as soon as we really desire it. The smallest true action which we undertake in our daily life is more effective than a treatise of philosophy, for it

makes us enter actually into the creative process of nature, and, in turn, stimulates that process in us. It is a question here of true self-creation. A true action is the one which emanates from that desire which we believe, in all sincerity, to be deeper, more vital than all other desires. To discover our most secret desire, to take hold of it as if it were Ariadne's thread, to let it lead us, that is the beginning of wisdom, on condition that we are constantly on the watch lest we be playing a part. But it is obvious that established morals, their good and their evil, that all the prejudices regarding that which is virtuous, that which is shameful, etc., are merely pretexts to comedies. Contemporary psychology is fully aware of it already. It knows it, and yet it makes no effort to uproot in man his tenacious faculty to invent for himself, at every step, new comedies. And that because, although claiming to be only scientific, it is often most anxious to seek protection behind an impossible moral neutrality, a neutrality which is constantly breaking down in favour of the self and its accomplishments.

One can readily see that Krishnamurti has shattered the frames of psychoanalysis as well as those of philosophy. He integrates them by this very fact, but also straightens them out, because everything that one considers from the point of view of the reality of the self is a complete reversal of Truth. Generally speaking,

Freudianism looks for the causes of disturbance within the self, causes which cease to exist once they have been brought to the surface of the so-called conscious, letting the self take shape again in its dreamlike "reality". A self thus shut in on itself calls itself "cured". Freud cannot realise that the most useful work the self could do, would be to destroy itself, for its greater good, and for the greater good of all men. In reconstructing selves, Freud, Adler, and in general, all the psychoanalysts, arrive at morals which destroy in the individuals their creative genius (each man in the world can develop this creative genius by freeing himself from his self, and stifle it by shutting himself up in his self, whereas the "normal" man according to Adler, is the mediocre man, that is the sub-human type). This moral becomes automatically the support of civilisations based on exploitation. At the end of its curve, if the psychoanalyst does not disintegrate his own self, he logically uses his psychoanalytical instrument in favour of that exploitation. Freud did not miss doing it, when he assigned to the religious illusion a future which is but a new religion.

The Freudian "conscious" is a state which belongs to the self, therefore to sub-humanity. The self being merely an edifice erected on an inner contradiction must obviously divide its consciousness in two : the conscious and the

unconscious. These two states are not essentially different one from the other. As we need a new terminology, let us suggest that both of these states shall be considered as *pre-conscious*, because they belong to that which is not yet human, i.e., to self-consciousness. And so, to bring back to one of the poles (the Freudian "conscious") that which belongs to the other, has only a relative value. A careful examination of this method would reveal its danger. In fact, only total knowledge can destroy the self. The nearer to truth approximate knowledge comes, the better it lends itself to the particular purpose of the self. To create a vital exchange between the two poles of the duality which the self really is, can only, in the end, strengthen its illusion. Psychoanalysis becomes a weapon in the service of the self's auto-defence, and it is, no doubt, because of that, that it has so rapidly outgrown the field of therapy to enter that of ethics, etc... The selves, eager to last and to consolidate in every way their social order, have been only too happy to seize this new weapon proffered to them.

The great objection made by Krishnamurti to the psychoanalytical method, is that it brings back the individual constantly to his own past. To bring back the past into the present has no value where real knowledge is concerned. Knowledge is the destruction of self-consciousness. When self-consciousness, which is merely one's

own past, holds on to itself in order to be reimmersed in itself, far from destroying itself, it becomes stronger. Only the present can reabsorb the past. To be concentrated on the present, to confront it with all the equilibrium we have been able to acquire until now, in order that this equilibrium should be destroyed by the present, this indeed is the beginning of true action. For many people, the psychoanalytical escape has taken the place of the religious escape. Krishnamurti is diametrically opposed to it, as he is opposed to religions, not by taking a reverse position, but by integrating it, by consolidating it. Psychoanalysis, having become in the dream of the self, a religion, distorts truth by utilising it for the benefit of the self and of its elaborations. Here again, as in philosophy, we can verify the authenticity of Krishnamurti's position, by comparing it to all these psychological deviations which emanate from egotism.

Truth is very much simpler and more immediate than all these crazy investigations of the self. The present is constantly facing us, in all daily events, in men and in things. As soon as we stop opposing to it the past, which is the self, with its traditions, its knowledge, its systems, its methods, and its innumerable desires, Truth is there, and this Truth, which is the Human, goes beyond and integrates all the sub-human investigations, all the sub-truths, the philosophies, the psychologies, the religions, the

unbelievable cultural nonsense gathered by men because of their desire to hold on to the feeling they have of being selves.

In order to attain this Truth, the smallest gesture, lucidly impersonal that one accomplishes, while understanding its full significance, is of greater value than the possession of all this knowledge which sub-humans have accumulated for centuries.



सत्यमेव जयते



IX

1931 — MAN IN NATURE AND IN SOCIETY

WHILE we are on the subject of psycho-analysis, let us quote here in passing a few remarks of Krishnamurti regarding the sexual problem.

The following question was put to him: "Can a married person who leads a normal sexual life, attain the supreme goal? Is the ascetic life, which, according to what you say, is the one you lead, necessary for the realisation of Truth?"

Krishnamurti: *The realisation of Truth is the consummation of energy. To reach that consummation, energy must be concentrated in deep contemplation which is the natural result of action, the right judgment of values. I lead what you may call an ascetic life because of this concentration of energy, which is the freedom of self-consciousness. I am not saying that you should imitate me. I do not say that you cannot realise this contemplation because you are married. But a man who desires the realisation of completeness wholly, permanently, must have all his energy concentrated.*

A man who is a slave to passion, to lust, to

sensations, cannot realise this. I am not saying that you should lead an ascetic life, go away into the forest or away from the world. Through the avoidance of the world you cannot attain Truth, nor through indulgence. Through the harmony of your reason and your love, you come to the concentration of that energy which now you dissipate through passions, envies and sensations. Completeness lies in realising that harmony.

Do not make what you call the ascetic life — which you attribute to me — the highest purpose. That is a very small detail. True asceticism is not the deification of primitivism. By becoming primitive, by suppressing, you may think that you are going to realise Truth. The true ascetic is detached in whatever circumstances he may find himself. But to be a true ascetic you must be very honest; otherwise you can deceive yourself hopelessly, as many do. You need the integrity of thought and the clarity of purpose which will lead you to a life of utter detachment — not of indifference, but detachment with affection, with enthusiasm. If you give your thought, your life, your reason, your whole substance to it, you will understand. Do not deify me as an ascetic and worship asceticism. Asceticism generally comes from the desire to escape, from the fear of experience. But a man must be absolutely detached, with comprehension. To me, there is no renuncia-

tion. Where there is no understanding, there is renunciation. If you are really detached, which needs comprehension of the right value of experience, then you are free inwardly and outwardly; outwardly as far as you can, but inwardly assuredly.*

Krishnamurti knows very well the creative alchemy of the human body. When it reaches maturity, the body must choose between submitting to the creative genius or dominating it. But asceticism, mortification of the flesh leads merely to repression. Here, as always, Krishnamurti's method is simple and direct : If you concentrate on the *present*, this concentration will surely bring a harmonising of reason and love, and this harmonising, which is creative power, absorbs, by transmuting it, the whole substance of one's being. But to attempt reaching this plenitude merely by submitting to outer manifestations is absurd.

What is of importance is not the manner, the system, the method, but that completeness which man must realise. As soon as that consummation of the freedom of self-consciousness becomes your only desire, that desire makes its own law. Your desire becomes your discipline. So do not lay emphasis on the method, on marriage or non-marriage, having children or not having children. Those are incidents, out of which you have to gather understanding; but it

is this understanding which is of the utmost, final importance...

A man who has realised through his suffering, through his conflicts, through his self-recollectedness, that inward ecstasy of solitude; who does not depend for his happiness on external things; who is liberated from his self-consciousness — such a man may be an ascetic or may be married. He can live in the world and yet be not of it. But to realise this, you must be wholly free of secret desires and be liberated from the delusion of individuality, which engenders subtle deceptions...

*As long as man holds to his self-consciousness there is a struggle between the opposites, like and dislike, attraction and repulsion. A man who desires to be free of self-consciousness must be normal, he must not suppress any of his desires through fear, but must understand his conflict, his love, his sex. This understanding shall make him free from self-consciousness *.*

As we can see, Krishnamurti always comes back to the only point which interests him, to the one which he considers essential — men must be freed from the self. The liberated man is no longer a slave to his sexual instinct, but master of his body. All the energy which he used to waste in passions, in desires, in sensations, is now concentrated on an understand-

ing of the true value of each thing. To be abnormal and unhealthy, is for Krishnamurti, to be self-conscious; he who has freed himself from self-consciousness is a normal and healthy man. To be under the sway of passions, of sexual desires is to feel oneself lacking in something, is to feel oneself incomplete, and therefore to pursue in vain that which is supposed to bring the plenitude one carries within oneself. Such a feeling is based on self-consciousness; it belongs to the self.

This theme can be developed, but Krishnamurti absolutely scorns to do so. Let us, for instance, bring together the following two conceptions : 1. the man who has freed himself from self-consciousness has, by this fact, freed himself from the sexual yoke; 2. when life in nature is developed to the point of creating a self-conscious individual, nature has fulfilled its purpose. What can be the meaning of this last assertion, and also of the following assertion which Krishnamurti emphasizes so often : "We must, first of all, know the purpose of our individual life, which contains both the beginning and the end." How can we "first of all" know the purpose of individual existence, and "first of all" how is it possible to define the words individual existence? What is understood by "Nature", how can it have a purpose, and how can it fulfil it? And, finally, is one justified in

bringing together these two ends (if they exist), that of nature in a self-conscious individual and that of the individual in a state where self-consciousness no longer exists — and which integrates the whole of the physiological and psychological energy of the individual?

Without expounding this question here, it seems useful to refer to it very briefly. It is true that for Krishnamurti it is only of secondary interest, because the only thing that matters to him is not to develop a branch of research, but to bring people to that state where they are liberated from self-consciousness. It is none the less true that we have here a real key, which will not fail to open to biologists and philosophers a common field of investigation — on condition that they raise their scientific and philosophical consciousness above the level of self-consciousness.

In other words, the process of evolution can only be understood by him who, having fulfilled this evolution, knows its beginning and its end. In their more recent works, biologists have noticed that the evolution of species seems to have come to an end, without their knowing why or how, or what was its purpose, or what it still is. They conclude that it is the result of "chance". As for knowing why this "chance" has produced an evolution, and why it is putting a stop to it, while the planet has still to live an extraordinarily long period of time, they believe

that this question will never be answered. The scientists of civilisations based on the self, and whose consciousness consequently is still immersed in the sub-human dream of the self, are unanimous in declaring that humanity will never know its purpose. As representatives of an order erected on exploitation, they evidently cannot conceive of a truly human state, that is of one in which the individual will be at liberty to develop completely, therefore to know his purpose. They see for humanity an extremely long future, which will never offer man anything but a thwarted life, forever lacking the essential : the completeness of life.

“Free yourself first from the self”, answers Krishnamurti, “free yourself from self-consciousness, which causes this “lack”, for “it is this liberation from the self, which makes one understand the purpose of individual life.” And indeed, this liberation of man is the setting in motion of the self, its dissolution. When the self begins to experience this dissolution, it realises the two poles of its movement, two contradictory poles, without which motion would not exist. It is only then that it begins to see clearly the origin, in nature, of these contradictory terms, the reciprocal action which they have on one another, and the unavoidable ending to which this movement, which is evolution, must come. It is then, and then only, that man will understand the evolution which, in him,

has reached its fulfilment. Why? Because he has just achieved it, by identifying himself with the process of Nature. This process is the one which has carried the whole evolution of species to the point of creating a self-conscious individual. But now this individual can and must fulfil evolution by identifying himself with its very movement and in this process he ceases to exist as a self-conscious centre. For, on the whole, self-consciousness was merely an attempt to arrest the movement, to stop evolution for the selfish benefit (a static one) of the individual.

The individual wants to change the dynamism of the universal life into a static equilibrium, his own; but this is impossible, because of the very fact that life, in him, aspires towards a dynamic explosion which can only shatter it. This is one of the aspects of the movement of evolution. Outer characteristics, shapes, coloring, can be attributed to "chance", and, no doubt, they are. But the evolution of species is a curve, an advance toward some precise developments. Through higher and higher types, we see nervous systems, organs, consciousness, etc.... being developed. These developments are a progression. How can we describe this progression? By a simple indication, which refers to the ethics of practical action as taught by Krishnamurti, but also to the evolution of species : every being reacts to the outer world,

and these reactions are an attempt to reach an equilibrium; the individual tries therefore, by his reactions, to achieve for himself a particular equilibrium; but this attempt is both an adaptation and the ossification of this adaptation; therefore as it becomes rigid it arrests, after having augmented it, the adaptability of the individual; it creates therefore within itself its own contradiction, and sooner or later is bound to be destroyed by some conflict; in the course of this destruction, the individual tries to find a better equilibrium; which, again, will be destroyed (successive revolutions), etc... How long will this last? Until the time when there will be conjunction of both equilibriums, in the man who has liberated himself from his self. How does Krishnamurti describe such a man? He is, he tells us, adaptable, pliable, constantly on the alert, concentrated on the "now". He lives in the present, in a present which has ceased to be a duration but is, on the contrary, by the very fact of its existence, a total and instantaneous renewal, a birth without past or future. Such a man is the synthesis of both poles of the evolutionary movement. Hence he sets again the motion in motion, whereas the self has always been trying to arrest it. In him are combined the physiological balance (temporary, particular) of the individual, and the harmony (absolute, because solely dynamic) of Life.

Therefore, in the evolution of species, the

sexual break of equilibrium (the sexual pursuit of this equilibrium) and, on the other hand, accumulation of experience in the form of consciousness, have realised both poles of the movement, the physiological and the psychological, the two poles of the subject-object duality, static equilibrium-dynamic equilibrium, etc. and so we can see without developing this point here, that these two terms of the contradiction of the evolutionary movement have created at one and the same time, the evolution of species and have directed it. Biologists, leaning over their laboratory table to examine one of the terms of this movement, the physiological, and having neglected to set back into motion the other term, the psychological, which is arrested, mired in their own self, *have not been able to understand it.*

In the man who is conscious of self, these two poles have come to a brutal dissociation. Evolution has created bodies sufficiently adapted to the exterior world; these human bodies are therefore no longer looking for a physiological adaptation; hence Nature, considered as the evolution of species, has been fulfilled in them; but at the same time, that feeling of permanence for which all organisms searched when they brought about evolution, finds itself realised in self-consciousness; and so, only one more step remains, in order to put an end to the curve of evolution; to transpose the sexual

search of adaptation, from the physiological realm to the psychological realm, by destroying the temporary equilibrium of self-consciousness in favour of the absolute dynamism of Life.

It is useless to develop here these considerations, the scope of which goes beyond the frame of several works more extensive than this one. These considerations have no other aim here than to illustrate, among thousands of others, some of the cultural possibilities which this reabsorption of the self by man is enabling us to discover.

No less important, and perhaps more, would be the study of the victory of the creative genius, first by the reabsorption of the self, and finally by its total disappearance into reality. More important than anything else, however, is to understand the line of conduct which must be followed in order to reach the human, and also to make the firm decision, as far as everyone of us is concerned, to discover it at once.

From the preceding remarks, it is obvious that this creation of the human is really the elaboration of a new species, of a species the evolution of which, it is true, is now being continued in the psychological instead of the physiological field, but which can only be accomplished by a total overthrow of the whole sub-human social order, in which the selves would like to remain because they are most anxious to have their static equilibrium last, even to the extent of

wanting to enslave men in monstrous specialisations.

We come back here to social considerations in order to throw some light on the following point : only a new social order is capable of identifying the individual problem with the social problem. Whether Marx or Engels (we quoted above the sentence concerning communism, where the free development of each is the condition of the free development of all) or Krishnamurti, for whom the social problem is the individual problem, or any other artisan of the human (whatever his particular activity, political destruction or spiritual destruction of the sub-human order), all are fully in accord when it comes to relating the individual's enfoldment to the social order freed from the exploitation of man by man.

If Krishnamurti is the first to teach that the self-conscious sub-humanity must attain a state which can only be called truly human when it is free from self-consciousness; if he comes today bringing us the definition of the Human which was lacking until now; it is nevertheless certain that this definition has much in common with all that which is preparing the revolutionary movement and that, potentially it already existed in the thought of men like Lenin. Lenin wanted men to be able to do everything, to break their specialisations, to be universal. The pope, as well as the maharajahs and Henry

Ford are trying to keep men within their specialisations, to keep them within the frames of their classes, of their castes, of their corporations, and they promise them a static happiness in exchange for this actual mutilation; all this within the bounds of a sub-human realm based on exploitation, anxious to arrest evolution and prevent the coming of the universal man, saying that there will always be conflict between the individual and the social!

Concerning this coming of the Human, there are only two positions one can take : one must be either for or against it. Neutrality cannot exist. Whatever the methods adopted, whatever the subjects treated, we cannot help, when reaching concrete facts, finding ourselves either on one side or the other of the Human.

For instance, Gandhi was asked : "How do you consider the rich?" "I consider them", was his answer, "as the guardians and trustees of the public wealth." This indeed is a nice encouragement, a dignity conferred upon riches, an excellent pretext for not relinquishing one's possessions and for feeling gratified every time a new "philanthropic" organisation is founded.

As for Krishnamurti :

Wanting to be rich in order to do good by helping others or justifying one's wealth by performing charities, are both great illusions. No

amount of charity can make up for the wrong done by accumulating riches. As money is but a form of power, to help others is simply to exert this power.*

This is quite clear. It is clear even for those who cannot agree on the meaning of words such as "absolute", "reality", etc. But Krishnamurti does not stop there. He proceeds at once to considerations which both widen and deepen the problem, when judged by values that are really human. He begins by identifying the two forms of possession, hence of exploitation, material and spiritual. They cannot be separated. Then:

The rich man who decides to be poor and give away all his possessions, accomplishes an action which is equal to zero, for it is not an action, in the real sense of the word, but a reaction. Poverty for him is merely the opposite of wealth, within a conflict which has not been solved.

It is as erroneous to believe that wealth is an evil and poverty a virtue, as it is erroneous to believe the opposite.

Wealth which is nothing but possession is negative. Poverty which is but a lack of possession is also negative. Wealth and poverty are positive when they meet within the inner plenitude of detachment.

When wealth and poverty are outside of all

possessions, they acquire in that detachment a new meaning: the lack of what you have becomes the wealth of what you are.

Men have raised within themselves a double barrier to truth: wealth and poverty. But Truth cannot be found by means of spiritual or material possessions. It is not the result of compensations in both those fields. Truth is neither rich nor poor. All discussions on this subject lead nowhere, and I do not want to stop at it too long. How can one use physical comfort or discomfort as a criterion for truth? He who is really simple is influenced neither by comfort nor by discomfort, because he has the fullness of Life.*

Here again we come back to detachment, but how remote this detachment is from resignation! On the contrary, it becomes a tool, the more powerful for being more serene. Of what use would be an attitude of mind which is merely a reaction? He who, within an order of things which does not suit him, indulges in reaction of all sorts accomplishes nothing, for he is not liberated from that which he wants to destroy. Religions based on exploitation have set up asceticism and poverty as virtues. The pride of being the intermediary between men and a divinity creates humility, ecclesiastical virtue. For Krishnamurti, *detachment consists in being free from the opposites. Only thus*

does one cease to be both the victim of and a party to the sub-human reign.

I have said that true simplicity is the plenitude of detachment. It is the plenitude of a love detached and impersonal in which there is no more distinction between subject and object, as well as the plenitude of a mind concentrated to the extreme but absolutely supple, never rigid, always on the alert to grasp the essential. This harmonious whole of love and thought is the simplicity of intuition, which is detachment.

The detachment of which I speak is not the contentment of remaining in the conditions in which one finds oneself. The man who is contented with everything is not essentially different from the one who always wants to change the exterior conditions because he finds no peace anywhere. Neither one nor the other is really detached. They continue to be slaves and servants of the causes which create the civilisation in which they live. They contribute to this civilisation which poisons man.

He who has reached true detachment has first freed himself from his condition of slavery, that is, he is no more the slave of causes which at every moment create a civilisation which binds men. And from the very fact that he has freed himself, that he no longer contributes to the creation of this civilisation, he be-

longs on the contrary to the true civilisation, the goal of which is the liberation of man.

From then on, his simplicity is not expressed by reactions within the civilisation from which he is detached : he does not react against a particular way of dressing or of living by affirming that truth consists in dressing or living in a different way. He refuses to take a stand in a game that he no longer plays. For him, the whole game of this civilisation is outside of what he considers as the natural order suitable to men. If others think they can adapt themselves to it, he, on the contrary, is purely and simply not adapted to it.

Indeed, he makes use in this civilisation of that which he physically needs to live according to a minimum freed from all personal desire. If, because of circumstances he cannot get this minimum, it might weaken him physically to the point of stifling his expression, to the point of killing him, but it will not change his nature or the nature of his expression.*

This again throws much light on the subject of true action. To want to change exterior conditions simply because one reacts against them, has no value whatsoever. It indicates a state of slavery, and not a state of creation. To react does not mean to act. Acts truly only he *who has first freed himself from his state of slavery*. But he who, not having freed him-

self "from the causes which *at every moment* create a civilisation which binds men", that one will merely, by his reactions, add to the existing chaos.

Here we come to a conception of Krishnamurti which is most illuminating: *our civilisations*, he says, *are based solely upon reactions*. Indeed, the self does not act, it only reacts. Every individual who believes himself free is in fact determined by his own reactions, and that as long as he remains prisoner of the self. Nothing is more illusory than the freedom of those individuals who are but the expressions of a world of reaction. By a strange similitude in words, the reactions of these selves, which are merely an aggregate of their own past, are constantly tending to reinstate a reactionary order, which, precisely, relates only to the past.

For him who is ignorant, reality is a composite of both the outer world and his own inner world, and the reactions resulting from it. when he thinks he is acting freely, his actions are determined by causes which he does not know; when he thinks he is positive, he merely reacts to exterior contacts.

The result of all these reactions is what is called civilisation. However, the function of true civilisation is to help man arrive at pure action. If, as we can see it in our present time,

civilisation does not succeed in doing this, it is not true civilisation. In order to find Truth in that civilisation, we must bring to light the reactions which produce it, and within this unreality discover the real and grasp it. It is thus that we shall be able to reject false civilisation; whereas renunciation would still merely be part of it.

To realise that we are passive, that we act automatically, is to begin working consciously on ourselves. But in order to know whether we are standing still or whether we are moving ahead, we must have a point of comparison. This point of comparison is pure action, that is the goal itself which man must reach. To assert this goal, to keep it present, is to use it as a means to reach it. Without it, we are dominated by a negation which will lead us to complete indifference.*

The individual had brought us to a consideration of the social. Now the social brings us back to the individual, in a constant identification of man with Life. But how will man be able to discover this Life, to establish it within himself, create within himself this goal which must some day make him emerge from his self, also from this antithesis of Life which a civilisation built on reactions is? Krishnamurti, fully awake, and leaning over the edge of man's dream, has seen at once that what ought

to be done is, by no means, to try creating "for others" a better order.

At this, kind souls who, when the occasion arises go sometimes as far as to believe that they are revolutionary, feel themselves bewildered. What an unemployed wants is work or bread. "How are we going to give it to him?"

But, for Krishnamurti, there are not two problems, a problem called "material" and the other called "spiritual". One cannot any more "give" than "receive" in either case. No one has a right to "distribute material riches", as no one can "distribute spiritual riches".

Kind and generous souls, moved by the desire to relieve human misery, endeavour to render more attractive the innumerable prisons that already exist. They believe that by bettering the conditions of life, they will make men kinder and happier. They forget that a model prison is still a prison.

It is obvious that the conditions of life should be improved, but not by depending on charity. They must be improved by technique as well as by the understanding of Life. An excellent technique developed at the expense of the meaning of Life, is ineffective; it must, on the contrary, be guided by the meaning of Life, developed to its maximum.

I do not want to decorate the old cages, I do

not even want to destroy them. For even if all the prisons were destroyed, men would build others and would decorate their walls. Everyone must learn to free himself. My goal is to create in men the desire which will break all cages, and to awaken in them the will to discover truth, real happiness....*

One must not be satisfied and contented even though one is well fed. At present the whole system of life is based on the individual fighting the whole, that is, on selfishness.

You place a wrong emphasis on individuality. The individual thinks that by self-expression, through fighting for himself, for his existence, his welfare, he is progressing. Individuality cannot be asserted in collective work, it will only produce chaos as it has always done. You think that through self-expression, through work, accumulation, you will progress towards happiness, Reality, whereas Reality can never be realised through congregational efforts, through saviours, but only through your own individual effort. If you understand this, you will plan life differently. At present you have sought collectively to realise the Truth and to assert your individuality, your self-expression in activities which can only be collective. Now I say that you must work collectively, and seek Truth individually, independently. If you base your whole planning of life on this conception, there can be no exploitation of peoples caused

*by selfishness and greed, no confusion of the individual's search after Reality with the work of the collective, which can only be done through the cooperation of many groups. Plan and work collectively but seek Reality individually; that is, brush away all ideals that you have set up through your selfishness, based on this false conception that through spiritual authority, through the effort of another or through an institution or through worship, you can realise Truth *.*

Krishnamurti is then asked if he does not believe in the existence of spiritual hierarchies. Is it not necessary that those who have the Truth should organise it for the good of others, to help humanity to "progress"? And could it not be possible that occult organisations may exist having precisely that aim?

First of all you must understand what I mean by collective and organised work. You state that there is an occult brotherhood which organises work for humanity for advancing the welfare of the world. To assume that there are those who have knowledge, who have realised Truth, and because of that realisation use methods of which, as is said, very little is known, choosing special agents and messengers to do their work and inspiring worthy organisations—to me, this assumption is based upon an illusion, leading to exploitation of man

for his "good". Realisation of Truth is only possible for the individual through his own efforts. One who has realised Truth becomes a flame which consumes the illusion that the realisation of Truth, completeness, can be organised for another.

You believe in spiritual as well as physical divisions, distinctions, and you apply the idea of division to Truth which is completeness; you say that there are some who can give you Truth, because they know more than you. It is you who must seek the Truth, no one can give it to you. If anyone could give it, it would be but exploitation. Please understand this, that you must be in intelligent revolt to seek Truth, you cannot look to another for your realisation. I deny that Truth can be found through another, it does not matter how wonderful he may be, how perfect his organisation. I say that Truth is in yourself. That eternal completeness can be realised only by your own efforts, not through another, nor can another hand it down to you.

You base your social reforms also on this misconception. You say: "I am a poor, an ignorant man, and so you, being wiser and more wealthy, must organise for me." I may help you to break down ignorance, but you must learn for yourself; wisdom is of your own gathering. This idea of "giving" and "taking" is but exploitation, egotism. I am not giving

you Truth, I am not creating a perfect organisation. Truth only is perfect because it is eternal; it is not relative, it is beyond time, but organisations come within the limitations of time, therefore they can never be perfect. I am trying to help you to break down your longing to look to another for your realisation of Truth. It is yourself that create the exploiter and the exploited because you are looking for help to another. When you are looking to Truth in yourself, through your own conflict, through your own suffering, joys, you will not create illusions, you will not have false perceptions of life. No one can give you spiritual realisation or completeness. I am trying to point out to you the illusions that you have built around yourself, I am trying to help you to dissipate them so that you, for yourself, will perceive completeness; I am not trying to give it to you. If you understand the principle that in yourself lies completeness, that through your own exertions, through your own conflicts, through your own understanding, will come the ultimate realisation of Truth; then you will break down the innumerable barriers that you have created for yourself.*

Hope is indeed an ineffective weakness. Ineffective also is the destruction of prisons, when we have not uprooted from ourselves the tenacious faculty of rebuilding, at every moment, and all around us, new prisons.

While they are searching, going from one prison to the other, men are basing their life on a hope forever deceived. Hope is a betrayal of truth, for it pins man to a future expectancy, thereby weakening him and removing him further away from the present.

The future promise of a paradise contains not even the shadow of a truth, for the very reason that there is absolutely no truth in it. To the extent to which one's search is based on the hope of finding comfort, of finding balms for one's wounds, that much more one goes further away from the kingdom where happiness is to be found, where is to be found eternal Truth. Truth has no need for prayer, or adoration, or religion, or rites. It is absolute and anyone can find it if he analyses clearly his daily actions, his thoughts, and his emotions.

.....Men, in their desire for happiness, have tried everything, one after the other, they abandon that which deceives them, and limited by the mediocrity of their ambitions, they go from one satisfaction to the other.

First, they think that they will find happiness in the possession of material goods and in coarse pleasures. If they do not find it in this, they turn their refined desires towards so-called spiritual goods. They hope to find these in a world which they believe real, but which is only artificial, created by hope and their own fantasy. In this world lacking in reality, beliefs

of all kinds, occultism and mysticism are to be found.

Harassed by suffering, the man who is searching for truth falls into a last trap. He has learned that all outside support, all that which is leaning on authority cannot lead him towards his goal. He then detaches himself resolutely from all things, and goes into his inner being where he hopes to discover truth. There, the last deception is awaiting him, for in this subtle prison he will meet with the "I", the sense of self which is opposed to the other people, the individuality coloured by qualities which render it distinct.

The "I" is dependent on time and space; therefore, it develops qualities which belong to time and space. The struggle becomes inevitable between the individual and Truth.

That which I mean by individual, is not a human unit considered in relation to the species. One talks much of the individual in his relation to the collectivity, opposing simply to the great number one of the elements which constitute this number. A man, considered as a unit, as one would an object, a bird or a tree, is not an individual in the sense which I give to this word. For me is individual only the man who has discovered his uniqueness, the man who has become totally self-conscious.

In order to avoid other misunderstandings, I want to point out that this uniqueness, as I

understand it, is not a quality of originality, but indicates the particular process through which each man attains truth, the particular manner by which he reaches his fulfilment.

We have left the man at the last stage of his search for truth. Having become detached from everything, having turned away from all support, from all authority, he has nevertheless kept the hope of discovering truth within himself. But the "I", the self, the ego, in its exclusiveness, does not contain truth, and deceives man's last hope. It might happen then, that completely discouraged, man becomes detached from everything, loses faith in everything, and abandons himself to indifference. He is entering the world of death, the world of nothingness.

First he knew the ecstasy of wealth, of power, of success. Then he was intoxicated with the inner ecstasy, only to arrive, finally, at the ecstasy of nothingness. Now that he is bared of everything, that he is free from all ties, that he has abandoned all the cages, that he leans on no authority, that he is looking neither for comfort, nor hope, now comes the time to make one last effort towards that truth which will destroy his own being. He is at last ready to discover that reality which contains both negation and affirmation, this absolute which knows no degrees of perfection, which is pure being, which is Life and Truth. The critical moment

has arrived which will determine, either the triumph of Truth or the relapse of man into the ego, i. e., the necessity to begin again that experience, the lesson of which he has not learned.

While he was travelling this long road, man was like a rudderless ship, carried away by the tide. Drifting with the current, he mistook his involuntary motion for the movement of his will and he believed the set-backs brought on by his reactions to be philosophical detachment. But true detachment consists in discerning that which is essential from that which is not, and choosing the essential. This choice is opposed to our usual idea of detachment : we think that it consists in eliminating that which is illusory. This elimination is a negative action. If instead of eliminating that which is not essential, we endeavour to grasp that which is essential, then, we are detached, but in a positive fashion.

Truly the discovery of that which is illusory can lead to the conclusion that everything is mere illusion, Maya. This conclusion is not exact. Objects are real, as are real emotions and thoughts. It is their mixture which constitutes an unreal world within which, however, we must discover Truth.

...However, man cannot live in indifference. The life in him will not stand this static state, it will make him either spring forward or, on the contrary, fall back and suffer again. If he

falls back, he can, many times over, return to the neutral point of indifference and fall back again. He must destroy this neutral point, definitely go beyond this state of indifference, and proceed towards a state of dynamic balance, where he will know pure action and pure creation.

So long as man has not arrived at pure action, all which he takes for creation is only passive activity sometimes lit up by a feeble creative reflection. His poetry, his music, his painting, his architecture, all his arts are as yet merely activity and not free creation. What matters, is to possess the art of living which is the only true creation, the only positive art.

When man in the prison of negation reaches the wall which, erected by his sense of self, separates him from reality, he still has to accomplish the action which will definitely liberate him. Beyond that wall, the sense of self, the "I", is constantly expanding in order to culminate in the full bloom of self-consciousness. This self-consciousness is not yet liberation of consciousness because, tied to reactions, it leans on the subconscious and the unconscious, whereas in the liberation of consciousness neither subconsciousness, nor unconsciousness, nor consciousness exist any longer.

The wall of separateness prevents man from perceiving Truth. Man must eliminate it, and

this elimination is the positive action which liberates him. Life is on the other side of the wall, but the wall does not really exist; it is the illusion of division, the imprisoning sense of self, and it is that which must disappear. Where there is no "I", there is no room for fear, and then man knows detachment.

His fear of suffering and disappointment had merely brought him to indifference. But indifference is false detachment. True detachment is love itself, without object or subject.

Man freed from his limitations, from fear, from the "I" with all its qualities, finally reaches understanding.

While going through the first stage, man searches in the relative world for the encyclopedic knowledge of things and the relations existing between them. Then he wants to know himself, and this knowledge brings him gradually to the consciousness of his limitations, until the time when, in full possession of all his consciousness, he comes to the knowledge of the Eternal. This is not amplified self-knowledge, for having gone beyond all consciousness, it knows neither separation nor unity. It is the illumination which gives each thing its true value.

From the first vision he has of Truth, man begins to eliminate his "I", until the time comes when he sees the possibility of leaving his last prison. He frees himself completely

then of the "I" and is liberated from the great illusion of separateness. From then on he is free, he is at last a man.

For me, the superman does not exist. One generally thinks of him as a being endowed with qualities and exalted virtues. But the liberated man has no qualities, because they belong to the "I" from which precisely the man has freed himself.

The ego developed to the extreme is called a superman or a god; but as the "I" is a limitation, therefore an imperfection, how could it become (even greatly expanded) perfect or unlimited?

...From the day of his birth, man has been enriched by all his experiences. He has first experienced a vegetative, unconscious perfection, then an imperfection, which, from unconscious has become conscious. He now reaches a simplicity which is in no way primitive, but which seems on the contrary like a rich and perfect synthesis, a work of art from which no line could be erased.

If he has not yet realised perfection, he can nevertheless keep it in his mind as a goal to attain. Every action he accomplishes in view of attaining this goal, in order to be useful, must be conscious and deliberate. Man must act by personal experience. It is his own experience which shows him that the ego has a goal, and which drives him to action by choosing

freely those actions which will lead him to that goal. If this choice requires some effort, it can, all the same, be valuable even if imperfect, because it is done freely, whereas the effort which comes from one's desire to conform to the ideal of another is absolutely worthless.

When the effort ceases, action becomes spontaneous, the perfection of pure action has been realised.*

So this is, rapidly outlined, the way travelled by the man who searches for liberation. What does he find at the end of this search? A state which is indeed impossible to describe in terms which the self uses to express his dream; a state next to which the life of a self is mere stagnation; a state of irresistible creative power; a state, above all, of great human friendliness and identification with everything which, in everyone, struggles for the destruction of the sub-human self. And so, it is not the liberated man who, because of various reactions, establishes, with others, relations determined by sympathy or antipathy, but on the contrary, everyone will feel that he is a friend and will understand him to the extent to which that person also, has become liberated from the self.

X

PURE ACTION

Now that we are nearing the end of this book, it is more important to place Krishnamurti's thought exactly than to develop it further. We have seen that this thought emanates from a human state devoid of self-consciousness. At this stage it is possible to analyse all preceding stages, for it contains them all, and this analysis will show the insufficiencies and contradictions of all thought based on the self. It will show by what artifices the self has always until now twisted its secret desire for awakening into some idealistic and metaphysical dream. The only conception which might have escaped from this dream is that of dialectic materialism, were it really what it ought to be : constantly being both of the Present, constantly adapted to it, opposing itself to the exploitation of the present by the past, which is the self. Although it has not yet realised the synthesis subject-object, it has cleared the way for it, by its social revolutionary realisation.

And this integration is always done from below and not from above, by matter and not by the spirit, by the concrete and not by the

abstract, by the finite and not by the infinite, by the object and not by the subject, by the majority and not by the minority. It is the finite which is infinite, it is in the transitory that the eternal is to be found, but let us not be mistaken : the eternal is an instantaneous permanence, which never becomes duration, for it is opposed to duration, therefore to the self. Into the eternal, no spark of self-consciousness can penetrate, although the eternal is the fulfilment of self-consciousness. Within the eternal we find the synthesis subject-object, for the subjective, in which alone can be found the distinction subject-object, has died, has been dissolved into the heart of Nature which had given it birth. In the synthesis, in which there is no more the distinction of subject and object, man has ceased to consider the world in relation to self-consciousness. Because of this, man has a vision, which although perforce partial, limited by his senses, is, nevertheless, real. It is real, because it situates objects independently from all personal desire. This may appear too simple to certain very learned philosophers. And yet, if, with this sense of reality, we examine these same philosophers, we shall see that they are the sub-conscious expression of a class, of a caste, of a particular form of civilisation, and within those limits, they express opinions determined by their own position within the world of exploitation to which

they belong. We shall see that their selves, very important or very humble, far from accepting dissolution in the living process of nature, have no other goal than to shut themselves up into themselves, using to accomplish this, their own intelligence; we shall see, in other words, that, submerged in the world built by the selves, these philosophers are sub-human. And it is useless, in order to save the self, for these philosophers to pretend that they go beyond the stage of individualism, that they submit the individuals to an Idea. This submission, in all its forms, political, religious, ideological, is merely, by the destruction of the inner dynamism of the human being, an expansion of the "I am" into the "we are", therefore an instrument of exploitation. The "we", hierarchised, dressed in uniforms, dominated, thrown back into the past, united in dark congregations, have only one goal; to salvage their self-consciousness. The greatest minds are serving this mutilation of the human, and thus, it is obvious that all thought is always, in the end, a weapon for strife.

Only that thought can be called human which is freed from selfconsciousness; but though it be true that this thought remains above the opposites which the self, because of its contradictory nature, cannot help creating, *it is not neutral*. It is active. It is action. It is pure action, it is pure presence. And in fact,

it never casts aside the reality which is the present, for the benefit of the self, which is the past. But because of its identity with the present, it means the destruction of the past. Effectual destruction, for it is not opposed to anything, it integrates all.

A positive sign as opposed to a negative sign is yet merely a reaction, submitted to the rules of the game of duality. A synthesis, on the contrary, which has been resolved into a positive sign destroys the negative by the very fact that it absorbs it. "But", we can ask, "how does one come to this equation, and by what right can we write : $(+)+(-)=(+)\dots$?" Without developing this point, let us simply say that this equation is evident because the universe is "something", and not "minus something". Therefore, the man who has joined the universal by losing his self-consciousness, faces all events in a positive fashion.

How does one act positively? By considering all objects in relation to their true value. And how can one discern their true value? By understanding their true function, and their meaning in the present, independently from values based on the sense of self. Objects have no value in themselves. Nothing has any value in itself, because all is real. All is real, independently from us; real and dynamic. Each object is a temporary, momentary, relative, equilibrium, dynamic equilibrium. We must,

in order to act truly, understand the exact place which each object (man included) occupies in its environment, in relation to its causes and its effects. An object is not a thing-in-itself. This expression has no reality. This conception emanates from an abstraction, and the abstraction emanates from self-consciousness.

A saying of Krishnamurti is quoted at the beginning of this book : *The "I" does not exist by itself, it exists only through sensation. To me there is no "I"; it is but sensation, body, perception, thought, consciousness, which create the "I" **.

How is this way of understanding the "I" translated into action?

The "I", the ego, is impermanent, it is an illusion, it is a bundle of qualities, a centre of virtues, sins, ideals, a circumference in which there is a beginning and an end. Now that "I" is formed through the senses, through the emotions, through the perception, and from that perception arises thought, which creates consciousness and out of this is born the separate "I"-ness. The "I" does not exist by itself, the "I" is not something which feels by itself : you feel and the "I" is created; you think and the "I" is created; you have strong emotions and the "I" is created. It is not the "I" that feels and thinks; the "I" is but the co-ordination, the coming together of corporeal existence

*which forms the body of sensation, perception, thought, which becomes consciousness. That consciousness of the mind creates the "I". Therefore you say : " I want to exist. I have a separate existence." Therefore you say : " I feel, I think, I perceive, I am conscious." If you are seeking Truth, then you have senses and yet the mind is not creating the "I" through those senses; you have feelings, but the mind is not creating the "I"; you must have perception, which is the capacity to distinguish, to discriminate, and yet through that discrimination, the "I" must not be made. You must think, and yet through thought there must not be this illusion of "I" *.*

This is remarkably precise : to search for Truth does not mean to " explain the universe ", but to stop creating the " I ". At the touch of the world, of things, of people, everyone reacts, and this reaction creates the " I " and its civilisation; therefore this reaction is not real action, because, far from changing the objects and adapting them to the present, it utilises the present for the selfish advantage of the individual. But the man who is searching for Truth no longer uses everything he meets to create the " I ", for he no longer wants to see himself as the isolated centre of consciousness. Therefore, he no longer *reacts*, for his reactions were only the continuous creation of a set of

contradictions (reaction is always opposed to its cause). Because of that, he acts truly, his action is pure action.

But when will man stop wanting to see himself as an isolated centre of consciousness? When he realises that the self, even indefinitely multiplied, will always remain isolated, therefore imperfect. The notion "I", always implies an exclusion, a "non-I", otherwise it ceases to exist. The self, for centuries, has tried to absorb things, to "know" them, to negate their reality outside of itself, to be identified with them in every way, and it has done that because, feeling its isolation, it wanted to come out of this isolation by absorbing the world. Absurd, futile search, the search of men determined, at any cost, to dominate other men, and to keep them in slavery!

The self is an illusion! That is the cry of rebellion most apt to uproot the domination of man by man, to awaken consciousness and, first of all, that very one which thus expresses its rebellion.

The "I" is an illusion, and if you base all your civilisation, your thought, your culture, your intercourse, your conduct on that illusion, you will not understand Truth, you will not live in that completeness. You are but caught up in an illusion of separateness which is the cause of sorrow, but as soon as you realise the

cause you begin to alter your whole outlook, and therefore your conduct and civilisation.*

One cannot possibly conciliate the world of the Human, liberated from self-consciousness, and all that has been built by men prisoners of the self.

In the circle of self-consciousness, what you call ideals are but the false creations of selfishness, with you yourself as the centre. In that circle, however much you may alter, there will still be distinctions, classes, high and low, rich and poor, and from the evil of these distinctions arises exploitation which is but self-interest. All exploitation of every kind comes through the emphasis of "yours" and "mine". Spiritual exploitation exists because you have externalised Truth. So you need an intermediary to explain that Truth to you, and such an intermediary as created by you is an exploiter who uses his authority to continue the circle of self-consciousness.

Again, in that circle of "I"-ness, of selfishness, what you call morality is but adjustment between individuals, classes, states and nations; and that morality has a basis of authority, and that authority but increases the circle of self-consciousness which holds you prisoner. In that circle from which all thoughts arise, your incentive to action is glory, comfort, pleasure, vanity, pomp, enthusiasm, money. So long as

you base your thought, your emotion, your civilisation and the planning of your everyday existence on selfishness, on that "I"-ness, you are bound to be slaves to all these in some degree, however, subtle. Whether your distinctions are spiritual or the distinctions of classes, titles, possessions, they are still but the subtle encouragements of selfishness. Any form of incentive for right action is but exploitation whether that incentive, called an ideal, has the recognition of the state, or of an individual, or a friend; or whether that incentive be promise of heaven, or a threat of damnation. So, as long as you lay your foundations of incentive, you will not realise Truth, that completeness which is beyond time, beyond birth and death, which is ever renewing itself, which is happiness. Truth can only be realised through the absolute cessation of self-consciousness.*

(It is quite clear, but it can never be repeated often enough, that egotism, according to Krishnamurti, is in no way that which is opposed to altruism. Altruism can only exist in self-consciousness.)

The Truth of true action can be acquired neither by stimulants nor by any kind of "progress", but by beginning to act at once, for this first step is already the Truth itself.

To go a thousand miles you must take the first step. Intuition is intelligence highly awa-

kened and therefore beyond the limitations of the personality or of self-consciousness. The capacity to discern the essential and to care for that essential will lead you to that which I call intuition.

Intuition is but instinct highly refined; and though everyone has instinct, that instinct must be moulded to reason, and when the reason becomes impersonal, wisdom is born, and intuition is the truest expression of wisdom. Being full of instincts, you must first become conscious of those instincts and then by continual adjustment and self-recollectedness be aware of that completeness which alone can give you realisation which is eternal.

By becoming thus concentrated, you may learn from every experience the whole significance of Life. This understanding of the significance of an experience is not the privilege of the few, of the evolved. Your idea of evolution is continual growth towards something, which means that you are still looking out from that circle of self-consciousness. If you look for Truth from there you will never find it. By freeing yourself from that circle you will have understanding. Intuition comes by diligence, by continual adjustment and awareness. It is not a miracle, a gift; so put this idea of progress towards an ultimate Reality out of your mind entirely, out of all your works. Begin to become conscious, to become respon-

sible. Up to the present you have merely followed out of fear the dictates of others; now you must become a law unto yourself, and that is much more difficult, it demands greater determination, greater energy, greater power of thought. Intuition which is pure action of Life, in which all "I"-ness is completely removed, can be realised only through your own constant, diligent, patient watchfulness, never letting one second go by without knowing what you are thinking and why you are thinking it, and removing from your thought this idea of "I"-ness created through false ideas of sensation. Intuition comes like sunshine, you do not make an effort to realise it; it is a natural thing that enfolds you, not in time as duration, but enfolds you in the present by your own effort to free yourself from self-consciousness.

Through external laws, the idea of progress controls and exaggerates the self, the ego. But as I have already explained, the ego has no future; therefore it cannot progress. If you think that realisation is to be found through progress, you are but exaggerating the illusion.

The ultimate, then, is that completeness in which there is neither separation nor unity. That completeness is of no time; therefore it is not a duration, but a timeless becoming. This is immortality, not of the individual but of Truth itself. It is beyond all direction. There is no action leading to it; because if you

look at life from the point of view of action leading to Truth, you are caught up in action. If you say : " I shall behave rightly because I want to realise Truth ", you create a motive, and that motive holds you; you create an ideal which holds you. Therefore the idea of action as motive leading to Truth is false. If you are seeking Truth, right action follows. The moving towards completeness is gone, and there is the tranquillity of search.

When you have direction, an ideal, a motive, there is conflict and therefore weariness, strain. So motive must entirely disappear, because Truth cannot be realised through incentive, which but exaggerates your self-consciousness, your ego.

That ultimate Reality, which is happiness, has no direction, no time, no birth and death, but a re-birth without death. That completeness knows no division, no unity, in it all things exist, it is tranquillity, it is life, it is intuition raised to the highest point. This ultimate Reality exists in each one, though it be but a pin-point, which is the universe.

Through the flame of self-consciousness, comes that perfume which is the eternal; and when you realise that in your conduct, your attachments and your detachments all disappear. So, then, become conscious; live constantly in the present, continually adjusting

your action in the present with that ultimate Reality.

Out of the flame of self-consciousness is realised the tranquillity of mind through which alone you can realise felicity, the happiness that comes through harmony.*

This activity free, serene, without motive, is in no way a "march" toward truth, a way to perfection, etc. "To save oneself" in whatever manner, religious, metaphysical, economic, is a profoundly selfish undertaking, which not only finally sterilises the individual, but which in society can merely create chaos, unbridle private interests, and therefore always oppose the individual to society in an insoluble conflict.

A system has been established for many centuries in which the individual has run rampant, where his selfishness has been the only master, covered up with a great many ideals, such as the desire to help, to serve; but in fact he is expressing his own self-interest. It will take many years to change that system; but if the people have not cleansed their own hearts of egotism, they will create another system which will still be based on selfishness. With the idea that there must be no selfishness in co-operative work, with that desire, we must alter all social conditions. I know it will take time, we cannot alter something in one day which has grown through centuries. In your search for Truth,

be a danger to everything that is based on selfishness, on exploitation, whether, it is spiritual or economic *.

In other words, in its social aspect, pure action is revolutionary. This does not mean that a revolutionary action is necessarily a pure action. Krishnamurti emphasises the fundamental values of the human society which we want to build. Concerning the revolutionary tactics and strategy, we have already said that Krishnamurti takes no stand. He has a technique of his own : he appeals directly, in every one of us, to the Human. He who answers this appeal, who liberates himself from the sub-human, knows well, as he goes on, what he has to do. We cannot judge Krishnamurti in relation to a role which *a priori* we should like to see him play, but we must examine his message in all sincerity, to decide what value we shall give it, what consequences it is susceptible of, and how we shall behave towards it. The fact that Krishnamurti is not concerned with revolutionary strategy is still far from compensating for the fact that innumerable revolutionaries have not solved as yet the fundamental psychological problem of the human, the problem of the " I am ".

But the solution offered by Krishnamurti — to free oneself from self consciousness — is so radical, so absolute, so irreducible, that it ap-

pears as madly paradoxical, as impossible to conceive, and yet it is so *possible and realisable for everyone*, that many students, totally concentrated upon this new consciousness, will still not be able to disclose all of its living simplicity. This human reality is what the sub-human, the self, has so far always carried into dreams, myths, absurdities. The reality, as we have already said, is at least as different from all that the self can imagine, perceive, or do, as consciousness conscious of self is different from a non-individualised consciousness.

At least?... Far more; for this reality is the fulfilment of the whole of Nature, the flower of the Earth. But why attempt to describe here the undescrivable? This reality will arise out of struggles, following violent and decisive actions, brought about by clashes and shocks. It will result from human beings who have been consumed in action. It will be the ashes of their selves. It will destroy the sub-humanity of those whom nothing will stop in this adventure...

Lenin, in his conception of the superior phase of communism, sees a liberated humanity, a humanity different from all that, so far, we have known, a humanity in which everyone, liberated from self, has become universal. Marx and Engels already, had had a glimpse of this new humanity. Marx conceived a human nature essentially in motion, susceptible of

profound transformations. To this, all the sub-men, closeted in the dark and dirty cellars of the self and its creations, all the exploiters of human unconsciousness, anxious to safeguard their egotisms by maintaining the conflict between the individual and society, all the material and spiritual exploiters have always sneered : " You are utopians; human nature will not change, man is selfish; you speak of a humanity which does not exist, etc..."

But no! The men, thanks to whom a really human social state will to-morrow become possible, were not utopians. If they have *seen* this new society, it is because their vision pertained already to the Human.

To what extent is our actual conception of the Human the result of their work, of their material work, a conception already on the way to its realisation? We do not believe that the Human can be separated from the Human. We do not believe that the individual Human is different from the social Human. By emphasising that which ought to be the psychological liberation, we accelerate the rhythm of the social liberation, and thus prevent this social reconstruction from leading men towards new psychological crises, during which the selves would certainly tend to rebuild themselves and thus oppose the construction of the new order.

It is possible to show now that this destruction of the selves means the complete blossom-

ing of human beings within a permanent state of creative joy; to show that this destruction is a synthesis of the human faculties of love and intelligence; to show that this synthesis is more real than all which men, wrapped in self-consciousness, have so far been able to glimpse; to show that this destruction of the selves is an adherence to a timeless present, therefore to the very process of Nature, to the essence of all that lives; to show that this state really exists and that we can all attain it; to show also that this state, being freed from the inner contradictions of the self, must perforce destroy the societies based on individualism, shatter their determinism, destroy their material and spiritual values; to show also that, in the social and cultural fields, all which has already been directed towards the overthrow of exploitation in all its forms (private ownership of "Truth", private ownership of the means of production) emanates with a more or less clear consciousness, from the liberation of self-consciousness.

It would be a mistake to confuse this liberation with collective consciousness. The error of judgment which the enemies of collectivism always make is to think that it is a question here of rendering also the consciousness collective, whereas it is precisely the opposite, because it is only when a minority is in power that it finds any advantage in keeping men in herds, in congregations. These enemies of the

Human have no conception of the extent of individual development that can be reached by man free from his own consciousness; just as they do not understand to what depth of inhumanity have sunk the hierarchised individuals, gathered in congregations.

Irresponsibly, unconsciously, you have followed ideals, teachers, saviours, your neighbours, society. Unconsciously you have done this because it is easier to follow than to think for yourself. Now I say do not follow, become fully conscious; that is, become fully responsible for your own actions, become a law to yourself and you will come finally to that realisation which is the harmony of all. In that there is no law because completeness knows no law, law being irresponsibility and responsibility, consciousness and unconsciousness. You have unconsciously followed, but to be complete you must be fully responsible, that is fully individualistic in the sense that you are responsible for your actions. You do not depend on anyone, and therefore you come to that realisation where the self no longer exists, which is freedom from all consciousness and all responsibility.

I will put it differently. There is the observer and the observed, the actor and the action. Now the actor, the observer, is conscious of his separateness; he knows he is the actor, the thinker,

the subject that creates the object, the doer who does the deed. If you are caught up in the deed, that is, in the fruit of action, you are unconscious, you are irresponsible, though there still exist the observer and the observed, the deed and the actor. Carry that further and there is neither the actor, nor the action. In Truth there is no longer either actor or action, there is only completeness.

I will try to put it again differently. You must know in what way you are selfish. That is, you must become fully aware of yourself; you must know for yourself in what manner your opinions are selfish, whether your ideals have their root in selfishness, whether your will is selfish, whether your imagination has its roots in selfishness. You must dissociate yourself from all ideas of society, of nations, of peoples, and of man himself and all civilisations and complications. From that dissociation you become completely yourself, completely individualistic, not selfishly individualistic; that is, you are alone. I will give you an example : You think that you are in love. To find out whether it is real love, love itself, which is its own eternity, you must dissociate yourself from the object of your love, and see if your love can stand by itself without losing its loveliness. You must be intrinsically alone. That aloneness is true individuality. Out of that full consciousness of individuality there comes the freedom

of individuality. You must become a law to yourself in order to be free of all law. The discovery of uniqueness is solitude; it is not the uniqueness of expression, but the uniqueness of unit. From this comes full consciousness and through consciousness the realisation of completeness.

In this solitude alone can Truth be realised; it is the inevitable result of search. There is then a delight, an ecstasy of search. Concentrate your energy, not in fighting the opposites, but in searching, seeking, understanding. So you will be free of the opposites.*

This solitude is not isolation it is the destruction of self-consciousness. If we think it over carefully, we shall see that this solitude is the only state in which one is perfectly sure not to be creating illusions, and not to be using those illusions towards some personal end. To thrust oneself as a self into an agglomeration of selves means, sooner or later, to establish an hierarchical order within which, while appealing to every kind of idealism, one tries to occupy some favourable position, by exploiting the selfishness and the terror of others.

As I said, the "I" comes into being through corporal existence, that is body, sensation, perception. Now perception is the power to create illusions. You cannot create Truth, but you can create illusions. Because you externalise

Truth, because in you exists self-consciousness, selfishness, you think organisations, spiritual institutions, saviours, ceremonies are necessary. It is a glorious form of exploitation, this illusion of receiving some virtue or power and passing it on to others for their good. So you must be free of this power to create illusions, and then you will find Reality, you will come to that realisation.*

“Not to create illusions”. This is no intellectual theory, neither is it a philosophy, nor a set of morals, nor anything else one can conceive, yet it is all these together, it is a state which, no doubt, is already creating a philosophy of action, a moral of action, new values in every field. But all this, all these words, all the words which these words evoke must be an appeal, an inducement to look within oneself, by oneself, for this liberation which is Life.

“As I said before, this is not an intellectual theory, the deductions from books. But if you put this into practice in everyday life you will find, because you are seeking Truth, that there comes this sequence : right behaviour, true conduct; out of true conduct, solitude — first, solitude which is full of reflection and then solitude which is free of all reflection, thought. Then the mind and the heart are, as it were, held taut like strings, so that the full tone of

Life may sound. When you are seeking that completeness, which is not in the future nor in the past but in ever-living present, which knows no birth but only an eternal renewing in itself, you must begin with the first step, that is, you must become fully self-conscious; and in the very heart of that self-consciousness you will find the ecstasy of that perfume of understanding, of that completeness...

*Live with great intensity, for it is through the highest intensity that true detachment is born. It is only then that you can realise completeness. Through the liberation from self-consciousness, through the flame of full responsibility to yourself, you will find that ultimate Reality which is beyond all law; which is true freedom... *.*



सत्यमेव जयते

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HAS this book now come to an end? Perhaps, for it is merely a record of those things which, in their manner of expression, belong already to the past. It does not contain the result of Krishnamurti's recent meditations, and the profound changes which have occurred in his manner of expression—and some may regret it. But these changes, easy to foresee, can be ascertained today, in some recent writings. However, there is no disappointment to stop at the threshold of an expression which has, at last reached maturity. This book is not intended to be anything but an introduction which it seemed indispensable to write, as one clears the ground before building on it. It is hoped that this book will make it possible to present, some day, methodically and concisely, a message which will no longer require innumerable guide-posts, because the attempt has been made to establish them here once and for all. Not that this book is complete, not by any means. But at least it may direct the reader who really wants to understand. Krishnamurti, more and more intent on grasping the essential, already expects his listeners to know beforehand that of which he speaks. And indeed, he cannot, at every moment, define the meaning, the general direction of his thought. That thought, once and for

all, is diametrically opposed to all the myths, to all the beliefs, to all the evasions, to all the idealisms, to all the abstractions, to all the metaphysics, in other words, to all the exploitations of the world. There will be no need, perhaps, in the future to go back each time to the starting point, as otherwise one would never move ahead. Besides, it is most important that, instead of trifling with facile developments, one should dig straight into the crystal of reality. Krishnamurti's expression offers therefore in foreshortening, condensations which are most illuminating, at least for those who no longer hesitate as to the way of their liberation.

The first *Bulletins* of this year show the beginning of this new form of Krishnamurti's expression. The essence of the message has not changed. Obviously it could not go much beyond the total liberation of self-consciousness, yet it appears to have a new quality, at once harder, more chiselled and more transparent.

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Effort, the cause of self-consciousness, is considered as progress, growth, evolution. As long as he makes an effort, man thinks that he is achieving, realising, coming nearer and nearer to Truth. Effort is but the awareness of individuality, of separation, of limitation. All self-consciousness, however greatly expanded, is limited, and this effort will not lead man to realise Truth nor its serenity. Effortless being is perfection, for in that there is no self-consciousness. But effort must be made in order to be free of it, free of the application of many centuries of tradition, of want of giving, of illusions of fear, and of fear itself. This effort, consciously made, with the full knowledge of the bane of fear, the bane of want and of giving, the bane of traditional thought and emotion, will set man free of self-consciousness. This is true effort, which leads man to the realisation of Truth.

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The man of character is no nearer Truth than the man without character. Each is held in his own self-consciousness, and self-consciousness is the very opposite of Truth. Be free both of character and the lack of character. Neither the man of virtue nor the man of sin is near Truth; but he is near who is free of both.

When lusts and vain desires are deep, the springs of happiness are shallow.

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Institutionalism, in which man becomes but a machine to an idea, whether it be true or false, makes him lose all righteousness; and out of this, ritualism is born. Ceremonies destroy the love and thoughtfulness of man. Organisations — not to be confounded with those organisations which exist for the mere convenience of man — will pervert thought and corrupt love and benevolence. Happiness is within man. Truth is concealed in its completeness in him. So do not become a slave to institutionalism, to ceremonies, to worship, to the congregation of vain pursuits.

Righteousness is a fair, human attitude of impersonal balance, which is not indifference, aloof judgment, cold condemnation, but in which judgment of another has altogether ceased.

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The true understanding of life can only come through action, action being conduct and work. Man can only realise Truth, immortality, through his own effort and continual choice and not through his fancies and peculiarities.

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Truth, man cannot realise it through another, however great, however magnificent, however glorious that other may be. So long as he dwells in the hope of understanding through another, that other will be his hindrance. So long as he sets up another as his authority, or the words of another as his creed, there is no possibility of ever perceiving Truth or happiness. He is thereby merely entangling himself in the net of confusion. Truth is free of all particularity, of all individuality, and therefore it can only be realised in its completeness through the freedom of self-consciousness.

**

The harmony of action and thought demands constant adjustment towards that freedom of self-consciousness. If you seek to adjust yourself to an authority, to systematized thought, you are merely imitating, and through imitation you cannot realise Truth. Understanding comes through the effort to gather the full significance of an experience, which is ever of the present. Systematised ideas of religion and of spiritual institutions hold man in their narrow cages. What is essential for realisation is your own effort to be free of all cages which demand that you should imitate a standard rather than seek the understanding, through your own ex-

perience, of sorrow, pleasure, strife. This effort alone can create in you that intelligence which is the capacity for adjusting your actions to the freedom of self-consciousness. Through intelligence alone can a mind be made perfect, that is, freed of the illusion of individuality, which is ignorance.

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Through action, which is conduct and work in the present without the motives created by self-consciousness, you can dissipate the illusion of time. You must free your intelligence of all sense of individuality through action, not through mere meditation. Meditation is only the concentration of action in thought, but there must be the expression of that thought in your life.

Again, that ultimate Reality is without any quality; quality belongs only to individuality, to self-consciousness. So long as you are pursuing virtue you will never understand the infinite, because virtue is of the finite. So long as you are caught up in the differentiation and distinctions of the opposites, you are still in the finite, in the limitation of self-consciousness, individuality, maya.

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You are either a believer or a non-believer; believer in imitation, worship, spiritual autho-

rity and guidance in the past and in the future, in the continuity of yourself through time; or a non-believer who bases his conduct on scientific disbelief, annihilation after death, who is called a materialist. So the believer and the non-believer, the man of spirit and the man of matter, are both, from my point of view, caught up in their illusions.

Now you may say that you must have a belief as an incentive to a righteous life, or that you do not require any belief. But in either case you cling to your individuality, which cannot give you the comprehension of any experience, the true understanding of life. You must be free of all motives and incentives before understanding can be gathered, for they create and are created by fear, by the self.

Again, man creates a division between matter and spirit; one seeks spirit away from matter, another says there is only matter. There is thus the other world and this world. To me, this division is created by that self-consciousness which owes its existence to the opposites. Matter is spirit and spirit is matter. To a mind made perfect, that is, freed from self-consciousness, all things are real; there is no maya, illusion. What creates illusion, what creates maya, is the limitation of the mind in self-consciousness, which prevents the full understanding of every experience. Therefore, to realise that ultimate Reality, you cannot ignore this world

and seek it in another world, or ignore the other and seek it in this; you must have the exquisite balance in action which alone gives you the true understanding of the essential value in life, whether of man or of things. When you understand the essential value, there is no longer renunciation or sacrifice.

To judge another is to deny freedom.

The world must be concentrated in you.

Discover what is your secret sanctuary.

Comfort breeds fear.

Contemplate to act, not to forget.

A man who knows his future is not a creator. But he who knows the present is the rich worshipper of a simple day.

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I shall wind my way into the heart of things.

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You cannot rely for you experience on the guidance of your memories of yesterday.

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**

Your understanding must never be limited by yesterday's emotions because that allows the idea of continuity — selfishness.

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**

The mind is the seat of selfishness, continuity being but the fear of death.

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**

Life has no purpose, purpose is a limitation.

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*Meditation is to free action from selfishness.
Contemplation is to be without the thought of self-consciousness.*

*
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Understanding is adaptability, in infinite variety.



Ignorance is desire caught in the vain pursuit of ever changing values.

Enlightenment is desire, consummated in the essential.



Action must be freed from past regrets and future hopes. If action is born of time there is the growth of self-consciousness, and from that there is sorrow.

There is infinite bliss in action freed from time, which is memory.

The immediate is of no time. Man's creative energy is caught in the illusion of self-consciousness; and desire, which is energy, encages him in the circle of false values.

*The release of that energy from the prison is man's consummation. When man lives in this pure creative energy then he knows harmony, the blessing of Truth *.*

THE END.

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